

# FRIENDS JOURNAL

*Quaker Thought and Life Today*

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NUMBER 21

*O*UR religion begins with life, not with theory or report. The life is mightier than the book that reports it. The most important thing in the world is to get our faith out of a book and out of a creed into living experience and deed of life. That is exactly what Jesus did in the synagogue when he read the program of the Lord's servant. He translated ancient words into life.

—RUFUS M. JONES

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## A Safe Fence Around Mount Sinai

. . . . . *by Moses Bailey*

## The Inner Bidding—Norway, 1963

. . . . . *by Douglas V. Steere*

## Alone-with-ness

. . . . . *by Henry B. Williams*

## Letter from Germany

. . . . . *by Anni Sabine Halle*

*Beyond and Within: Supplement of the Religious Education Committee, Philadelphia Yearly Meeting*

## FRIENDS JOURNAL



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## UNDER THE RED AND BLACK STAR

AMERICAN FRIENDS SERVICE COMMITTEE

## In the Field of Human Relations

RICHARD FORMAN, a member of Haverford (Pa.) Meeting, is serving for two years as a volunteer in the VISA program of the American Friends Service Committee in Central America. His special assignment is in Honduras, where he is a teacher in an agricultural school. Richard's problem has been how to use the lectures and laboratories in zoology and the periods in the English language in such a way as to make a special contribution to the country which he has chosen for his service.

He felt that one contribution he could make in the classroom would be in teaching methods. His first innovation was to use students as assistants in the laboratories. This was a good experience for the boys, and it gave Richard an opportunity to become better acquainted with some of them. Then he taught them how to get information, especially in the library. "One of the big problems with Latin America," one of the boys told Richard, "is that no one knows how to get information." The librarian remarked that this class uses the library more than any other in the history of the school.

Richard's most difficult attempt at changing the teaching pattern has been in trying to get away from the years and years of rote memorizing. The examinations he gives every month contain "thought questions," and although protests have been loud that he should have the familiar "true-false" questions and should ask the students to "fill in the blank," he is winning through.

"The first thing that strikes a visitor to this school," writes Richard, "is that it is beautiful. As one drops down out of the mountains, the green of the school's fields is seen first, then the rows of flaming red of the African tulip trees, and later the shining silver of the royal palms that shade the campus.

"But I am not a visitor," he adds. "I have come to live in this valley. I have come to put my limited talents to use for the benefit of a few hundred agricultural students. Here I try to bring about a better understanding of biology and of the English language, but always my real job is in the field of human relations."

In Europe, in Asia and Africa, in Central America and the United States, young men and women are working as volunteers under the Quaker star of service—at many tasks, but always in the field of human relations.

*The great purpose of life is to spend it for something that outlasts it.*

—WILLIAM JAMES

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# FRIENDS JOURNAL

Successor to *THE FRIEND* (1827-1955) and *FRIENDS INTELLIGENCER* (1844-1955)

ESTABLISHED 1955

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## Editorial Comments

### *Man with a Concern*

ONCE there was a Meeting which rejoiced in the possession of a courtly clerk. There were Friends who came to Monthly Meeting just to listen to him preside. He knew without hesitation the most apt and graceful way to phrase a minute, partly because for him probity, propriety, and tradition were a way of life. Toward the end of one meeting after he had been instructed to write the fourth or fifth minute of gratitude to some resigning Friend, he remarked, "I fail to see why Friends should be thanked for doing their manifest duty." The reason was quickly explained to him by his dear wife, no less to his own amusement than that of the Meeting, but he was not alone in his opinion.

There can hardly be a Friend whose heart is not warmed by the approval and good will of his fellow members, but there are many who feel uncomfortable under praise. E. Raymond Wilson is one of them. He knows how often the flattering words bestowed upon the chief belong to the underlings and how impossibly difficult and time-consuming it is to distribute the words justly among them. Better than anyone else, he knows what his staff has meant to him.

But that he has personified a concern is one praise he cannot escape. A concern is a spirit. That it may be understood of men, the spirit must be made flesh. Many years ago there began a concern that the testimonies of the Religious Society of Friends—the incarnate Kingdom of God as Friends understand it—should be applied to national legislation, that there should be constantly someone in Washington who could interpret the machinery and operation of government to Friends, and the hope and aspiration of Friends to those in power. That concern became the FCNL.

If, as has been often said, an institution is the lengthened shadow of a man, then the Friends Committee on National Legislation is the lengthened shadow of Raymond Wilson. It is his gift to the Religious Society of Friends, which they have now formally accepted with appreciation and gratitude.

### *"Say Not the Struggle . . ."*

Those whose faith is indomitable are to be congratulated. Most persons with a concern need a bit of

encouragement now and then to keep the concern from withering. Friends should be much encouraged by the quality of the response which the Peace Corps evokes everywhere that it is active. Even those in Washington who professed to look on it with scorn now find it expedient to do no worse than to withhold open praise.

For Friends, the response to the Peace Corps is important not because of its political implications, national or international, but because it is one more pragmatic confirmation of the validity of our peace testimony. However faithful we may be to it despite adversity, part of our fidelity grows out of a conviction that it will work when put in practice. Every fresh instance of its working not only in faith but in fact lays more of the burden of proof upon those who would like to hold our faith up to scorn.

But it takes an almost heartbreaking number of years in the doing. Most Americans have never heard, for example, of the peace corps that functioned for years in the Philippines. The machinery of organization was somewhat different. Terms of service not having been limited to two years, there were some whose service continued for a life-time. But the corpsmen (and women) went out with the same kind of selflessness in their motivation and earned the same kind of love for themselves and their nation.

Most difficult to cope with is the kind of condescension with which the worker for peace is so often brushed aside, as though he were a dear, lovable child who should be allowed to enjoy his innocence as long as he can but who will know better when he grows up. But it is the idealist who is practical. The man who calls himself practical is like someone who buys a Rolls Royce before he knows whether there will be enough left to pay the grocer, although there are no roads on which to drive it and although there is no place he intends to go. Indeed, he states quite frankly in advance that he has no intention of using it, and he hopes no one will ever ask him to visit. Meanwhile his children go untaught, his sick untended, and his unfortunates unfed.

And then there is the chap who says, "That's wonderful! That's wonderful! But don't ask *me* to do that!"

The occasional admiration we earn is not enough. When William Lotspeich was testifying in Washington,

he received the response, "I admire everything that you as an individual and the Friends are attempting to do."

How long, O Lord, how long until men will *do* the things they profess to admire?

## A Safe Fence Around Mount Sinai

By MOSES BAILEY

*And you shall set bounds for the people round about. . . . whoever touches the mountain shall be put to death! (Exodus 19:12)*

FROM the air, none of the arid mountains that might be Sinai smokes and flames as with the Word of the Lord. Therefore, the careful historian, mapping western Asia of the Late Bronze or Early Iron Age, puts a cautious question mark after the word "Sinai." If he is to succeed in locating Sinai, or Horeb, or the Mount of God, he must first study the three accounts of those who journeyed to it from the softer life of the Fertile Crescent.

First is the story that Moses, having murdered an Egyptian, fled for his life into the desert. There he discovered the Priest of Midian, with whom he lived and whose daughter he married. Shepherding his father-in-law's flocks, he went to the Holy Mountain, and there, witnessing the unbelievable sight of the unburned burning bush, he communed with his deity. The story is excitingly clear, though the revelation granted to Moses, especially Exodus 3:14, is puzzling.

The second story, directly following the first, tells how the Sons of Israel, under Moses' leadership, made the same journey. From slavery in Egypt, in extreme terror from their masters, through a miraculously prepared path in the sea, they escaped from Egypt into the desert. There they were fed bread and meat from heaven, and from the waterless ground came God-given water. Thus they came to the Mountain, where heaven sent revelation. It is recorded in a long succession of commands, extending from Exodus 20 through Deuteronomy. The divine requirements are too involved to be readily understood. If we are not mistaken, many Friends have never finished reading them! Both these stories of the journey from the rich farmlands to Mount Sinai are recorded in the first half of Exodus.

The third account is in the 19th chapter of First Kings. The prophet Elijah, having murdered 450 prophets of Queen Jezebel's god, fled for his life. He made it as far as he could, into the desert near Beersheba, and there, exhausted, lay down under a Rothem-Tree. (If only some botanist would surely identify the Rothem-Tree! There we would spread our sleeping-bags for a *real* Quaker meeting.) A messenger from deity roused the sleeping prophet to give him celestial food, miracu-

lous nourishment in whose strength he traveled forty days and forty nights to the Mountain, where he experienced the divine presence. The legend goes on to tell us that Elijah's god commanded the assassination of two kings. We think there must be some mistake, for that does not seem right.

The three stories are similar: terrified escape from the civilized world into the desert; unexpected sustenance; and finally, after a hard journey, the mountain of revelation. Where shall we locate Sinai? Of course it is not on the map. The experience, not the geography, is important. Geographers may suggest one mountain or many as proper background for the stories; our curiosity is reserved for that supposed divine revelation.

Though the Flaming Mountain may elude the explorer, can we not at least pin-point the event in history? Scholars are in some agreement that Moses must have lived about the end of the Bronze Age. In the three and a half books of so-called Sinaitic revelation, where do we find some nucleus of which we may say, "Surely this must be the kernel of it all, the very Word from the Mountain!"

Which indeed are the inspired words of Moses? Some scholars say that the primary heritage from the Mountain is the Ten Words of Exodus 20 and Deuteronomy 5. To be sure, nothing about them is "primitive." Maybe it is respect for their worth that has made some people think them ancient. Then there is the Covenant Code, Exodus 21-23. It is much like the Code of Hammurabi and other codes of Western Asia of the Bronze Age. It antedates Moses by centuries in its general content, though hardly in its present form. Did the law-code of that ancient world require a special seal of divine approval? Then again there is the Cultic Code of Exodus 34. Just primitive tribal *mores* we say. If Moses presented *that* to the Sons of Israel, Moses was indeed no Quaker! The Code of Deuteronomy 12-26 we find on the whole much more inspiring. But if we look carefully, we observe that it is an improved edition of the Cultic and Covenant Codes, woven together in such a way as to turn their dullness into a lively pedagogical pattern. There is evidence to show that much of this material of Deuteronomy was published in 621 B.C., in the reign of King Josiah (II Kings 22). There are other groups of laws, however: the Holiness Code (Leviticus 17-26); the Priestly Code scattered through large portions of Exodus, Leviticus, and Numbers; and even the "Participial Code" (Exodus

Moses Bailey, professor emeritus of Old Testament history at the Hartford (Conn.) Theological Seminary, is well known for his "Bible talks." He is a member of Hartford Monthly Meeting.



21:12-17), so named because of its syntax. What was the essential Sinaitic or Mosaic nucleus of all this material? None can say.

The divine word was indeed a "still small voice" (I Kings 19:12), an experience, a motive. It satisfies the curiosity to date the various strands; but the mountain is not on the map; and its mystic experience is not to be dated. The Voice that spoke and the Finger that wrote should be seen on every map and read in every language.

A sentence in the Talmud (Pirke Aboth I-1) says that the essential things are justice, and building a fence around revelation. Of the worth of justice and of education we are in no doubt, but the metaphor of the fence is unfamiliar. Its meaning is that religious and ethical truth, as known, must be surrounded and conserved by widening fences. This, we see, is what has taken place in the so-called Sinaitic revelation; as time went on the initial experience was verbally expressed in the ancient codes. The codes were brought together, explained, and presented more inspiringly in Deuteronomy. Their growth continued until the ancient canon was considered closed. The Talmud, however, carried the process forward, an ever-widening fence protecting against sin.

In Christian tradition the process continued. The most familiar example of fence-building is in the Sermon on the Mount, where (Matthew 5:21-48) Jesus suggests the fences that should encircle ethical prohibitions: murder should be safely fenced by avoiding anger; adultery, by clean thinking; perjury, by consistent honesty; revenge, by generous good will; hatred, by loving one's "enemies." As the place where power lines are brought down to the transformers must be surrounded by a stout barrier sufficiently far from the danger to protect even the most foolish child prodding for a lost ball, so past experience in ethical discovery must be walled against temptation.

The population explosion has pushed a multitude of people into the ring of the once-small towns surrounding each big city. Farm and pasture lands have been leveled, old stone walls removed, and houses built, distinguishable rather by the colors of paint than by imaginative individuality. In front of all the houses continuous green lawn extends the length of the street, unobstructed by fence or hedge. We are as one little family, run through a duplicating machine. The green lawns are good, but if their characterless spread extends to our persons, we are in a bad way.

Justice and education are always major considerations. If we define justice inadequately as the absence of delinquency, or exalt education because we fear the competition of Russians and computers, nevertheless our concern in these matters may do good. But if we have lost the art of building fences around character, we shall fail.

The Apostle Paul, following a literary practice of his time, put into his letters lists of evils to be avoided and of virtues to be embodied. In less interesting literary style, but more appropriately to our time, Friends might annotate the Queries with suggestions of the fences with which they should be encircled. *Honesty* might be fenced by censorship of superlatives (our own, of course); by ethically scrutinized investments; by avoidance of theological clichés. *Worship*, by preparation long before meeting; by "answering" our own prayer; by responsibility to be silent or to speak. *Guarded education*, by Quaker parochial schools; by involvement in public schools; by deeper self-education. *Practicability*, by doing right because it is right, not because it works.

The Jewish idiom about setting fences around ethical and religious experience, so familiar to Jesus, has not been used by Friends. Did you ever tangle with an electric fence? It makes a fellow more careful about his trespasses!

### Lunar Voyage

By ELIZABETH McLAUGHLIN

I, sailor of the stars, left earth,  
Launching in flame and thunder,  
Arcing beyond the rainbow's span,  
Shearing the clouds asunder.

Bellerophon rode no such steed.  
To consummate the flight  
My steel's computed plunge possessed  
The virgin sphere of light.

Dust was my port. Those gleaming fields  
Conquered are deserts bare,  
And where once rolled a hot red tide  
The hollow craters stare.

How sweet and green return will be  
From lava back to loam!  
May never raging firestorm take  
The pastures of my home.

### Chicory Flowers

By ALICE M. SWAIM

Growing on stalks as dry as hemp  
In all the summer dust and heat,  
Chicory flowers are blue, blue stars,  
Fallen from some celestial street  
And come to rest by accident  
In this improbable terrain,  
Reminder of a loveliness  
Hearts never seek in vain.

## The Inner Bidding—Norway, 1963

By DOUGLAS V. STEERE

IF there is one aspect of the Society of Friends on which all Friends come close to finding agreement, it is the matter of the continuing revelation of God in the hearts of his people. Deeply divided as Friends may seem to be at times on their interpretation of the agency of this inner bidding, this inner disclosure, this inner guidance, they close ranks again when it comes to the matter of its taking place—for it *does* take place. And when Friends are in the stream of power, they wait upon it, and they attend to it, and they are obedient to it. This is the ground of what is meant by a *concern*. A concern is what God asks us to do, what shapes itself in the hearts of attentive, listening men and women in the light of situations in which they find themselves placed. It may begin by some apparently inconsequential act that we are called upon to carry out, and it may not disclose to us what is later to be asked of us in its service. But if a man or woman is faithful to it, it may be the link that opens the way for a whole breakthrough of God's loving concern for His world. When Quaker service has reached through to the heart of the world it has nearly always been through the initial appearance of a valid concern of some Friend or of some little group of Friends around him or her, who have been inwardly drawn to find a way to meet this need that has laid them under its responsibility.

One of the most valid-appearing concerns that I have come across in a long time is that out of which the Norwegian Quaker-initiated European project for help to a cluster of mountain villages in Algeria has sprung up. Egil Hovdenak, a Norwegian Quaker living in Oslo, when in his twenties, was a part of a work camp in Algeria and came under the spell of the mountain people there. He returned to Algeria after some little time with medicines he had managed to collect in Norway and spent a large part of a year tramping about in this country helping the people in their need and teaching them where he had anything to offer.

At the time of the Algerian war, conscious of the sufferings of his Algerian friends and inspired by their need, he began his training in Norway to become a social worker so that he might return to help them as soon as he found it possible. During these years he married, began a family, and worked for the Good Templars, a Norwegian temperance movement. When the war ended he felt that he should go to Algeria. As a member of the

Norwegian Society of Friends he knew that their resources were modest and that, while the Society united with his concern, there would have to be a national appeal over and above what Friends could provide. Egil Hovdenak finished his social work assignment in looking after discharged prisoners, and in November, 1962, he offered, without taking any salary, to give his time, until the following Easter, to speaking throughout Norway to try to raise funds. Stanley Walters set up and operated a receiving agency, and Sigrid Lund chaired the committee for sponsoring the cause. The Norwegian branch of the Good Templars volunteered to pay his travel for this fund-raising tour, and the Norwegian Quakers generously offered to give a thousand dollars at once and something just under a thousand dollars a year for five years, making five thousand dollars in all. The Norwegian government was approached, and while they have not as yet released development funds directly, they have indirectly given a considerable quantity of gifts-in-kind, such as wood for building the Center, which was so badly needed.

Out of this joint effort and the determination of the Committee to back up this concern, Egil and Turid Hovdenak and their two small sons went to Algeria at Easter time in 1963 and have set up the project among a group of these mountain villages. The project is placed between one that the American Friends Service Committee is carrying out and one managed by the Friends Service Council. Hearing of this Norwegian project, the Germans have on two occasions contributed sums of \$1500; and Heinrich Carsten's daughter has just gone down to help with the bookkeeping and accounts. The Dutch and the French Friends have furnished a small truck. An able young Danish builder, Mogens P. Hansen, hearing of this work, walked into the Quaker Center in Copenhagen and offered his service. He gave four months supervising the building of the Center and has now returned to Denmark. From the Swedish Friends, Friedrich Ern and his wife, Karin, the daughter of Inga and Erik Bergman, have joined the project; and he brings gifted engineering skills to the work. From Norway a nurse and midwife, Aud Ellingsen Bless, has joined the group and contributes her terribly needed skills to the region. Dederick Lund, whose wife, Sigrid, heads the Norwegian Committee, made a survey of the water supply situation and of what would be needed to develop an adequate supply of pure water for this cluster of villages and has returned to Norway to try to interest the government in such a project. A friend of the Lunds, Jo Lunde, has spent time looking into the possibilities of craft industries that might give

Dorothy and Douglas Steere visited in Scandinavia in August on their way to Rome, where Douglas Steere is serving as the Quaker Observer-Delegate at the Vatican Council.

the community a cash resource from salable products.

At the summer meeting of the European Friends in Birmingham, I was told that an evening was given to this project on the part of a small group of Friends from almost every European country, and as Sigrid Lund and others told of what had poured in to back up this concern, the group felt that they were hearing of the kind of tumbling together of persons and gifts that made them know that they were in an authentic stream of the Society's witness to the fact that God may not rain down help, but as the old Negro woman once said, "He sure

does work through his people." There was also a sense that this Quaker service arm of the European Committee of the Friends World Committee, which has seemed to spring up so spontaneously, may give a new reality and fiber to the life of this important body. The catalytic action of such a valid concern has released the surge of untapped goodness in others in many parts of Europe for this small but effective venture. It bears witness once again that one man, faithful to the call, may open the way for the healing hand of the Eternal Goodness to work through the hearts and hands of his people.

## Alone-with-ness

By HENRY B. WILLIAMS

*And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai. . . . and . . . he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like a devouring fire on the top of the mount. . . . And Moses went into the midst of the cloud, and gat him up into the mount. (Exodus 24:15-17.)*

RICHARD EBERHART has a line in his verse play *Devils and Angels* which runs: "Nobody is ever alone / not the audience. / They come to be dispossessed of their loneliness. / If they only knew that their essential / loneliness was their most lordly possession!" The speaker is an author, the dramatist, and he is speaking to a member of the audience. The member of the audience replies: "I do not like this kind of talk!"

These lines set me thinking about the whole problem of loneliness. We hear so much today about people worried about being lonely. They can't adapt. . . . they belong to no "in-group," as the psychiatrists say. They have no attachments and few resources. They feel isolated, apart, neglected by society in general, and their world shrivels and crumbles away.

Modern playwrights present to us numerous portraits of these lost souls who have withdrawn because they cannot find acceptance within their social spheres. Plays like *The Iceman Cometh* and *Death of a Salesman* wring our hearts over the tribulations of these people who have somehow missed out on the sharing love of mankind, and who have created a personal dream world of their own where they dwell safe and supreme, untouched by realities.

For this condition, the modern dramatist has no hope.

Henry B. Williams is an alumnus of the William Penn Charter School in Philadelphia and of Dartmouth College, where he now teaches in the English Department, working particularly with dramatics. The present article was given as a talk at the North Sandwich (N.H.) Meeting. Henry Williams is clerk of Northwest Quarterly Meeting and is a member of Hanover (N.H.) Meeting.

He presents us with this portrait drawn in stark colors and says to each audience: "There but for the Grace of God go you."

Yet when one examines this "loneliness," it is evident that it is loneliness sprung from retreat from life. These characters are as they are because they have *given up*. The group of derelicts who sit in Harry Hope's bar have given up for various reasons, and to compensate they have created their own dream world. . . . One will get a job tomorrow. . . . Each is waiting for something to happen so that he can get going again. Into this world of false hopes comes the figure of Hickey, who seems to represent salvation in the shape of forcing each one to face reality. By working on each of these men separately, he forces them to go out into the world. . . . but the strain on them is too great. They return to the easy anonymity of the barroom and sink back into themselves again, hopelessly alone.

The audience, on seeing this spectacle, is made to realize that the difference between an active and helpful life and this letting go is a razor edge. The haunting devil that keeps men going is the fear of just such loneliness. The phrase, "There, but for the Grace of God, go I," acts as a goad on us all. It has stopped many a retreat and probably kept many men on the path of duty when they might well have given up.

But is this real loneliness? This is deadening and killing to the spirit. It has nothing to do with the loneliness that Richard Eberhart spoke of as *essential* loneliness. The type of apartness we have been speaking of is sick and neurotic. From this loneliness the world is never moved forward, whereas the "essential loneliness" is creative. The loneliness of Moses on Sinai when he "gat him up into the mount" where he was alone with God is true and essential loneliness. History is full of men who sought this loneliness. Jesus in the Gospel account sought it at least three times. The loneliness of the forty days in the wilderness which was terminated



by the interview with Satan became a turning point in his life. The loneliness of the Mount of Transfiguration brought to him the assurance and justification of his faith, and the lonely vigil in Gethsemane fortified his soul with the words, "Thy will, not mine, be done." These are brilliant examples of true loneliness.

There is another aspect to true, or essential, loneliness that is often overlooked. This loneliness is always "alone with someone." Moses was alone with Yahweh on Sinai. Jesus was alone with, first, Satan, and then with God and with Moses and Elijah, and finally and supremely, with God alone. Socrates is described by Plato as being alone in the Athenian Agora, which was filled with people. He was so alone that he did not even recognize his friends when they spoke to him. His aloneness was also evident in his communion with his daimonion, which always nudged him whenever he was about to take the wrong course. Joan of Arc was intermittently alone with her "voices" and always came away from this loneliness refreshed, stimulated, and re-oriented. It is this "alone-with-ness" which never has even a hint of what we normally call loneliness, where the seeker can find both himself and his God.

It is the loneliness that is sought in the silence of the Quaker meeting, where each soul finds himself alone with others in the constant hope of being with God. It is the aloneness-with-God that is expressed in the Quaker phrase "centering-down." Yet, sadly, this does not occur each time we try. All of us have been to meetings when it does occur; we come away feeling that the meeting had taken fire. It is from such a meeting that we have experienced a sort of glory. . . . and if we are truly moved we also sense a feeling of grave responsibility, for we are never led but for a purpose.

George Fox heard the voice which said: "There is one, even Christ Jesus, that can speak to thy condition." It was a moment when his religion became a personal experience; but it also pointed the way his steps were to take for the remainder of his life. The curious manifestations that came to William Penn were moments of high ecstasy and a call to a life of magnificent service, and once set on that life he never wavered or drew back. The book of Acts describes the vision that burst upon Saul of Tarsus, which led him into uncharted ways and directed his raging soul into the path of the spirit. The terror of that moment of his "call" was for a transcendent purpose. We all are heirs to the fulfillment of that purpose.

In our meetings for worship, in those times when the leadings of the spirit are most marked, we must remember that the leading is purposeful. It is, in the full meaning of the word, a "call," and the call requires something

of us. The "call" is merely the beginning, a sort of cue for action. We must also realize that once the "call" is heeded the world has changed for us. It can never be the same again. Job, standing on his righteousness, argued against the outmoded theological notions of his comforters. He begged to be heard and to be answered by God. And when God did speak, the world moved ahead out of the twisted narrow concepts of Eliphaz, Bildad, and Zophar into the realm of understanding and the humanistic world of the spirit. God spoke and Job repented, not for sin, but for the arrogance of his spirit. God said: "Wilt thou condemn me that thou mayest be righteous? . . . Then will I also confess unto thee that thine own right hand can save thee!" Job sat and licked his bruised righteousness. The repentance was the answer, and out of repentance came a new life.

But we must listen! That is the one warning that must be given, and it is beautifully given in George Bernard Shaw's *Saint Joan*. During the coronation scene at Rheims Cathedral when Joan is talking to the Dauphin, she tells him of her "voices." She says: "I am not proud: I never speak unless I know I am right." The Archbishop says: "How do you know you are right?" Joan replies: "I always know. My voices. . . ." The Dauphin breaks in: "Oh, your voices, your voices. Why don't the voices come to me? I am king, not you." To which Joan quite sensibly replies: "They do come to you; but you do not hear them." We can all be like the prophet Elijah if we will listen. After the earthquake, wind, and fire of normal life . . . in the silence of the meeting . . . comes the still small voice of calm. And when the voice spoke to Elijah it said: "What doest thou here Elijah?" and the Lord sent Elijah forth to Damascus. Out of essential loneliness come mission and purpose.

The "voice speaks" . . . if we will hear.

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*I planned an ultra-modern home, gay and commodious.  
 ....But an Asian woman whispered, "I have no home at all!"*

*I dreamed of a country place for luxurious weekends.  
 ....But a young refugee kept saying, "I have no country!"*

*I decided on a new cupboard right now.  
 ....But a child in Haiti cried out, "I have no cup!"*

*I started to purchase a new kind of washing machine.  
 ....But an African woman said softly, "I have nothing to wash!"*

*I wanted a quick freezing unit for storing quantities of food.  
 ....But across the oceans came the cry, "We have no food!"*

*I ordered a new car for the pleasure of my loved ones.  
 ....But a war orphan murmured, "I have no loved ones!"*

—New Zealand Friends Newsletter



## Religion and Psychology

By FRANCIENIA TOWLE

**A**N ARTICLE in the FRIENDS JOURNAL of February 1, 1963, "Exploring Inner Space," by G. M. Smith, tells of a group of people who met at Pendle Hill with a Japanese Zen Buddhist to learn oriental ways of meditation. The article suggests that this sort of training might be given to groups of Friends to deepen the spiritual life of our Meetings. I would like to point out that the new depth psychology, coming to us from Europe, offers a method of spiritual growth that is more naturally suited to our western minds.

This psychology is an outgrowth and further development of the work of the Swiss psychiatrist, C. G. Jung. It has much in common with our western heritage from the Bible, the Catholic mystics, and the early Quakers. Its way of working with a spiritual guide and with a journal and with dreams is in line with this tradition.

Readers of the FRIENDS JOURNAL will, I believe, be interested to know that groups of people in and around New York are working in this new depth psychology with Dr. Ira Progoff as their guide. Ira Progoff, a psychologist, is known to Friends through his books and through his seminars at Haverford, Pendle Hill, and Wainwright House.

Dr. Progoff's psychology functions in an area between the tradition of psychology and that of religion. It is concerned, not with analyzing or diagnosing, or with statements of faith, but with the underlying psychological experience which is the heart of religion. Its task is to develop a person's capacity for this experience.

How is this accomplished? It is done by turning the attention to the inner life—dreams, day dreams, creative urges, secret promptings. People are thus brought beneath the level of their personal fears and wishes to the symbolic level of their being. This symbolic level of the human psyche, though familiar in such forms as poetry, fairy tales, and the Bible, has in most persons been neglected and crowded out by materialistic and rationalistic living.

Ira Progoff thinks of himself as an evoker and of his task as drawing forth the divine seed, the potential of growth, within each person. His psychology has been called psyche-evoking in contrast to the older psychoanalysis. There is no preconceived goal or pattern or judgment of what one ought to be, but an evoking of

what one potentially is. Intellectual concepts are not sought—but, rather, experiences of connection with the depths of one's being.

When a group shares dream material, an atmosphere is established that draws the members down to the depth dimension within themselves. They are taken below the deadlock of their personal problems, beneath their reasoning, projecting, and self-justifying, to the deep place from which their power and energy come, from which their behavior is directed, and where growth and change can occur. Below their personal lives, they enter a non-personal but very intimate area, where unity with one another may be felt and the power of love may be experienced. By going again and again to this deep place and moving about in this dimension, one is able to increase his sensitivity and receptivity to the things of the spirit. Religious experience is not forced, but capacity for it is developed.

## Letter from Germany

By ANNI SABINE HALLE

**W**HEN the German Yearly Meeting met from August 3 to August 8 at Eisenach, in the Eastern sector of Germany, it continued with this choice of location an association with this historic city that is now becoming somewhat of a tradition. Here in Eisenach, where at the Wartburg Martin Luther translated the Bible, a group of German Seekers met in 1923 in the quest for a new spiritual orientation. Two years later the same group established the German Yearly Meeting. This year the small town, well cared for and bedecked with flowers, offered a restful place to Friends. The streets are so small that hardly any cars can travel there; only a rather ancient-looking streetcar keeps rumbling along—in strange contrast to the traffic of our larger city. We met outside Eisenach on a wooded hill in real solitude. This environment was conducive to our silent meetings and contributed to their serenity. Equally harmonious were the musical renditions of classical vocal and instrumental numbers, which enriched our days. Those of us who took an evening walk to a glen to listen to a little concert or to join with other Friends in singing will forever remember these hours of romantic beauty.

We had 117 participants at the Yearly Meeting; twenty-five were from foreign countries and ten came from West Germany in addition to three West Berliners. The city of Eisenach, as well as the local Church, delegated some representatives as our guests. At a public evening meeting several Friends spoke to the topic, "Lord, make me an instrument of Thy peace!" They were Ro-

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Francenia Towle is a graduate of Germantown Friends School, Philadelphia, with a B.A. from Mt. Holyoke College and an M.A. from the University of Pennsylvania. The mother of three grown children, she is employed as a secretary at Columbia University's Hudson Laboratories. She has studied for several years with Ira Progoff, on whose psychological principles she has given talks and led group discussions.

land Warren, Fritz Katz, Norak Douglas, and Margaret Hoffman. The meeting was very well attended in spite of the pouring rain coming down that evening. The annual Richard Cary lecture, which Mary G. Cary was able to attend, was given by Roland Warren; he spoke on the topic: "Serenity, Reconciliation, Peace."

Although Friends from West Germany had made every effort to obtain permission from the East-German authorities to attend the Yearly Meeting, only very few succeeded with their request. Therefore, as a complement to this Yearly Meeting, 130 Friends met in Bad Pyrmont on September 20-22 to discuss the resolutions adopted at Eisenach.

### What Is Reality?

By HENRY C. BEERITS

A FRIEND of mine who recently retired from a busy life in financial circles in Philadelphia is now spending most of his time at his home in Vermont, and if one writes to him there on a matter of business the reply is likely to be long delayed because he will be off for several weeks on a fishing expedition in remote regions. When I saw him recently in Philadelphia, I asked, "How does it feel to be back in the world of reality?" He replied that he wasn't sure that this was the world of reality, a remark with which I had to be in at least partial agreement.

When we speak of the advantages of being in a rural area such as Vermont, we are apt to think of the opportunities for greater seclusion and relief from the pressure of daily affairs, and thus greater chance for appreciating the beauties and wonders of nature and for reflection and meditation, placing increased emphasis upon the spiritual values in life. This points up our recognition of the distinction between the *spiritual* and the *material* worlds.

But we apprehend the spiritual world by our intuitive faculties rather than by our intellectual faculties. Thus we recognize the difference between *intuition* and *intellect*. Religion and art have been developed by man's intuitive faculties, while our modern scientific progress has been developed by man's intellectual faculties.

But then we further note that the use of our intuitive faculties is affected by our emotional state. This points up the difference between the *emotional* and the *physical* sides of man's being. As has been truly said, "Beauty is in the eye of the beholder." If we are placed in the midst of a magnificently beautiful and peaceful scene, we cannot derive serenity from it when we bring to it emotional turmoil caused by fear or hatred or guilt.

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Thus it seems to me that there is the *spiritual-intuitive-emotional* side of life as contrasted with the *material-intellectual-physical* side, and that this duality is a part of reality.

Of course, the above statement represents an oversimplification for the sake of expressing the point. One may say that placing the intellectual and the physical on the same side of the dividing line is incongruous. For example, we are wont to say that a man does either intellectual or physical work. On the other hand, intellectual work is usually, although not always, associated with the material world rather than with the spiritual world.

Or one may object to separating the spiritual and the emotional. Are these really separable one from another? Although they are clearly on the same side of the dividing line mentioned above, my own inclination is to view them as separable. When we think of one person as being an emotional person and another as being a spiritual person, these descriptions have different connotations. Webster gives a definition of "spiritual" as "Of the soul or its affections as influenced by the divine Spirit; pure; holy; opposed to carnal." He refers to "emotional" as "Prone to emotion," which is defined as "An agitation; strong feeling; any disturbance."

We are apt to think of the emotional side of life as one's struggle to surmount the effect of negative emotions—anxiety, resentment, avarice, feelings of unworthiness, feelings of inferiority, etc. However, the close identification between the spiritual and the emotional sides is clear, because here again there is a duality which is part of reality. The negative emotions have opposites, which are those which we identify with the spiritual life. A sense of God's love and forgiveness is the opposite of

### A "Letter from the Past"

We have recently received a solemn message from our Indian neighbors of the Shawanoe nation, informing . . . that whilst they were under a deep concern on account of the many deviations from their ancient simplicity, and were laboring to reform their people, they likewise felt a concern for us, stating that in former days they knew us from the people of the world by the simplicity of our appearance . . . but that now they have to lament that they know us not . . . by reason of our departure from our ancient plainness, and that they earnestly desire we would labor with our deviating members, in order to bring them back to that simplicity which will again distinguish us as the children of the Great Spirit.

—Indiana Yearly Meeting Epistle, 1826

guilt and a feeling of unworthiness; a sense of God's power available to us is the opposite of a feeling of inferiority; a desire for service to others is the opposite of greed and self-love; faith is the opposite of fear and anxiety; and love is the opposite of hatred and resentment.

I do not undertake to say what is reality, but I do submit that the professed "realist" who seeks his solutions only in terms of the material-intellectual-physical side of life is not facing reality. Such a "realist," for example, would have said that Gandhi was being totally "unrealistic" in setting out to free India from British colonialism by the method of nonviolent resistance. I believe that the person who is truly a realist examines problems and seeks solutions in the light of the duality in life which we have just discussed.

## Love and Learning

By PETER and FAYE FINGESTEN

TEACHING may be called a mission rather than a profession. Only the deeply committed can rise to the heights of inspired teaching that will rouse others. We have met very few master teachers in proportion to the many who are, unfortunately, detached and to whom this profession is but a safe haven from the strenuous demands of the market place. The quality which distinguishes the master teacher from the others consists of intangibles that are difficult to define. Many committees, in and out of schools, have labored to spell out the secrets of great teaching without much success. It is not only scholarship and publications, enthusiasm and preparation, belief in the importance of this calling, and respect for one's students, but an old-fashioned quality one almost hesitates to mention in this connection—love.

Political circumstances of the last few years have made the teaching profession relatively nervous. We have been told that we must teach and learn for "scientific survival." Each time another missile is fired in Siberia dozens of science and mathematics departments are enlarged or supported by new grants. Pressure is hardly conducive to great teaching or to learning, and the results will be mediocre at best. Genius does not flourish in either an atmosphere of political pressure or of wishful thinking; it has to be carefully cultivated. As Alfred North Whitehead put it, "The art of education is never easy. To surmount its difficulties, especially those of elementary education, is a task worthy of the highest genius. It is the training of human souls."

For this to take place there must be present several kinds of love to restore to the classroom that infectious atmosphere necessary to great teaching and real learning: the love the

teacher must have for his subject, the love of imparting it, and love of learning on the part of the students. Only when these kinds of love are given full expression can the magic moment occur when teacher, student, and subject matter become one entity.

The first kind of love—that is, love toward one's subject—must be so all-absorbing that the teacher believes his is the one field which contains most of the truth, be it physics or psychology, biology or art. In this pursuit he must be superbly prepared, honest and up-to-date in his information. But (since the completely objective individual has not yet been born) he should reveal to his students his subjective beliefs as they pertain to his selection of material and presentation, so that they can separate facts from opinions and measure their own subjective opinions against his. Finally, he should so well understand his specialty that he can sense the universal in the specific.

The second kind of love is the love of teaching. This does not consist of the simple unravelling of one's thoughts, nor of mechanical rehearsing of formulas or dates, but of actually giving of one's own substance. Great teaching is a kind of self-sacrifice in which the teacher daily gives a fragment of himself. In addition to infectious enthusiasm, he must win the reluctant, plead with the apathetic, humor the hostile, encourage the weak, and inspire the talented. But, regardless of individual needs and differences, he must, first of all, love his pupils. Only in this love can he be everything to every student. During a semester of close association, the whole gamut of human emotions can, and does, indeed, pass between a teacher and his students.

Although a teacher lectures on the same subject over and over again, he must not lose his love either for the subject or for the profession, for nothing is as deadly to scholarship as the erudite bore who daily slaughters his subject before the class. He should have the continually fresh approach that allows for new theories to be formulated even while lecturing, demonstrating his creative approach instead of mere dependence upon a textbook. The loving teacher is neither soft nor sentimental, but his strength lies precisely in his secure love toward those he teaches.

The third kind of love is the love of learning. When the first two conditions have been fulfilled by the teacher, the student reciprocates in kind. He will love the subject because he loves the teacher; or, he will love the teacher because he loves the subject. There can, and should be, indeed, a complete identity among subject, teacher, and student, for, ideally, each is identified with the other, and, of course, needs the other. Students will never love authority just because it has been invested in the teaching office, but because it has been earned. Through love of learning, the student will discover new dimensions in the subject at hand and, therefore, in himself. The most direct expression of love may be that of a student who follows in his teacher's footsteps and chooses to practice or to teach the same subject in turn.

One of the reasons why this ideal relationship is so rare today is that many teachers fail to love their subject passionately, but even among those who do, many are incapable of loving their students. And, conversely, students have forgotten that love toward the teacher is one of the purest kinds of

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Peter Fingesten is the author also of "The Six-fold Law of Symbolism" (published in the *Journal of Aesthetics and Art Criticism*, Summer 1963), a few reprints of which are available from him at Pace College, 41 Park Row, New York 38, N. Y.



love known and is an essential ingredient in the process of learning. The cause of this state of affairs is not due to the students' incapability of loving, but should be sought in the wider social context. Our present-day society, in spite of all protests to the contrary, does not love its teachers. It hardly respects them. This brings us to the fourth kind of love, without which the other three cannot flourish.

Since students reflect general attitudes, these are, unfortunately, carried over into the class room. One cannot blame them entirely for their lack of interest, since it is the example set for them. Too few appreciate knowledge and the ennobling contribution to their creative and spiritual life which is daily offered to them. This, of course, contrasts very unfavorably with the attitude toward teachers in those countries with which we compete for leadership, or with that of the ancients, as expressed by Marcus Aurelius: "To the gods I am indebted for having good teachers." The effects of a poor teacher will influence hundreds of students adversely, but that of a great one will reverberate through time. "Let not many of you become teachers, brethren, for you know that we who teach shall be judged with greater strictness." (James 3:1)

Love of teaching implies far more than its superficial denotation—it reaches into the very heart of human relationship, for the act of teaching is an act of love.

## Indiana Yearly Meeting

By WANDA WRIGHT CLARK

INDIANA YEARLY MEETING OF FRIENDS (General Conference) met at Fall Creek Meeting House near Pendleton, Indiana, August 22 to 25. This was the 143rd annual session held in the quaint little Meeting House situated at the end of a shady lane, far off the busy highway.

The meeting opened with the reading of the London Yearly Meeting Epistle, followed by a few passages from Elizabeth Gray Vining's *Friend of Life*.

Louis Neuman was presiding clerk, Ruth Dickinson reading clerk, Mervin Palmer recording clerk, and Elizabeth Chandler corresponding clerk.

An interesting account of the new Meeting at Lafayette was given by Margaret Wildman Webster. This Meeting affiliated with White Water Quarterly Meeting on June 2, 1963.

Charles Harker of the Friends Committee on National Legislation emphasized the inter-relationships that are present in all of our categories of services and activities.

Among visitors welcomed were Tom and Esther Jones, Richmond, Ind.; Marian and Ronald Dirkins, Lafayette; Ron Holden, Indianapolis; Marshall Sutton, Wilmington, O.; Claude and Mary Wood, Western Yearly Meeting; Dora Rice and Helen Sanders, Louisville, Ky.; Selig Goodman, Dayton; Paul Goulding of Philadelphia Yearly Meeting; and Myron and Lucile Stratton of Knightstown Meeting.

The Meeting expressed its joy and interest in the probable formation of a new Yearly Meeting of the Lake Erie Association. Raymond and Sarah Braddock will serve as representatives from our Meeting.

Wanda Wright Clark lives in Pennville, Ind., where she is clerk of Camden Monthly Meeting.

Selig Goodman, now peace education secretary for the Dayton office of the American Friends Service Committee, told of his hopes and plans for the year. Hazel Dickins and Walter Blackburn also are members of the Dayton AFSC staff.

We were pleased to have had so many young couples and their children bring tents, which were placed in the shady grove. Saturday evening we enjoyed with them a "cook-out" on the lawn; later the young folks presented a program in the meeting house under the direction of Roberta Eastman.

Warm appreciation was expressed for the services the late Ruth Chandler and her sister Elizabeth rendered at the Waynesville Home. Elizabeth has removed to her own home nearby. Barrett Hollister spoke of Barnard Walton as a striking character, loved by all who knew him.

Reta Rogers and Claude Wood presented reports of the conference held at Quaker Haven in 1962. Maud Wood, as Yearly Meeting representative to the regional office of the AFSC, spoke of the spirit and religious philosophy which motivate the service of the committee. The discussions with Barrett Hollister, Marshall Sutton, and Paul Goulding were informative.

Canby Jones gave a lively account of "Friends and Their Part in the Ecumenical Movement." Paul Goulding used as the topic of his address "God's Creative Word and Our Response."

Barrett Hollister, who gave the final address on Sunday, ably described his work with Friends in Russia, Germany, and other European countries.

Elizabeth Chandler compiled a splendid summary of the many Epistles received, concluding it with this thought: "We need a revival of compassion to bridge the chasm that separates men, and keeps them from understanding each other and the different problems and conditions which they face. Most important of all is to begin with ourselves. We cannot find peace with folded hands."

## Meeting Workers Institute

By LAWRENCE MCK. MILLER, JR.

SIXTY Friends from thirty-five Meetings gathered from September 20 to 22 at Pendle Hill for the second annual Meeting Workers Institute. Invited consultants included Lawrence and Virginia Apsey, Howard and Anna Brinton, Rachel Cadbury, Charles Doehlert, Paul Goulding, Caroline Jacob, Dan Wilson, Curt Regen, and Anna Morris. Larry Miller, General Secretary of Friends General Conference, presided.

The program was based on concerns presented in the opening session. Most of the concerns fell into four categories. Two consultants introduced the subject at each of the four sessions. The mood of the Institute was reflected in the choice of topics: sharing our life and message, the purpose and meaning of membership, the basis of deep fellowship, and faithfulness to the testimonies.

Opening the session on sharing, Caroline Jacob pointed out the values of tradition: in discovering one's faith, in feeling the support of a corporate body, and in having a point of departure for breaking new ground. But preeminently what



# BEYOND AND WITHIN

A PUBLICATION OF THE RELIGIOUS EDUCATION  
COMMITTEE OF PHILADELPHIA YEARLY MEETING

## Dimensions of Religion

By AMELIA W. SWAYNE

*Amelia Swayne, a member of Newtown (Pa.) Meeting, is well known as an author of Friends' publications. Her inspiration and leadership have been shared with Friends of all ages: children in First-day Schools, teenagers in George School classes, families at Cape May and Family Institutes, and members of Philadelphia Yearly Meeting and Friends General Conference Committees. This article reflects her basic concern.*

FOR many years some people have said, "Religion is caught, not taught." Others, believing that religious values must be taught, have organized classes, provided teachers, and worked conscientiously to implement this belief. Which group is right? Must a choice be made? Is there a real dilemma here? Before trying to determine whether religion is caught or taught, it might be helpful to look at the different dimensions of religion. It is possible that certain aspects are transmitted or developed in one way, and others in another. If so, what responsibility does this place on the Meeting?

Belief in a supreme power is the foundation of all religion. The power may be a god or gods, generally endowed with some qualities of personality; it may be the reality present in all animate and inanimate creation; it may be the power of the human spirit. The nature of this force and how it operates are described in the theology of each particular form of religion, and are often expressed in a creed, to which members are asked to subscribe.

In general, one could say that a fundamental belief is not caught, although the prevailing atmosphere of a country or of a culture influences to a large degree what one believes. Then can it be taught? A creed may be taught and its meaning explained; the pupil may learn to repeat its words; but the belief or faith, which it expresses, has to come from within the individual person. He has to learn or achieve his own faith. If all good teaching presupposes an effective interaction between teacher and student, and assumes that the teaching is not complete until the student makes the knowledge his own, then belief can be taught. However, the fact must be recognized that, in many fields of endeavor and even with the very best teachers, this important response of the learner may be absent.

Along with a belief in a spiritual power, there have developed rituals designed to open the way to communicating with that power. The rites may be simple or elaborate, beautiful

or austere, full of activity or very quiet, but their goal is the same, to still the mind and open the heart to spiritual guidance. By copying the behavior of others, one learns the procedures and sometimes may also catch the spirit. To penetrate to the meaning behind the actions, however, instruction is essential, especially where the ritual is complicated, or where, as in silent waiting, it is deceptively simple. It is also very helpful to be guided by more experienced worshippers in the best way to take part in any ceremony. Nevertheless, the copying, the instruction, and the practice may lead only to a beautiful or solemn performance, unless there is a desire on the part of the participants to use the silence, the singing, or the prayer as an avenue of approach to God. Sometimes, even when a strong desire is present, people fail to achieve communication. Then the seeker may need to look deep within himself for attitudes, fears, hates, material concerns which are shutting him away from God.

Primitive forms of religion have usually stopped with these first two dimensions; but those more advanced include a third development: the practice in daily relationship of a code of ethics. On this there is almost unanimous agreement, no matter how much divergence there may be in theology or ritual. This plan for living is simply stated in what we know as the Golden Rule. It is in this area that religion is most easily caught. If parents and school friends, teachers and businessmen are kind and considerate, patient and tolerant, inclusive rather than snobbish, the people with whom they associate will frequently want to catch the spirit that makes such an attitude possible. Here, too, it must be noted, mere exposure is not enough; there must be a desire and will to emulate. Enthusiasm, steadfastness, courage are contagious and will take root in minds that are open and ready. Contacts with as many devoted persons as possible, both through direct association with living people and through reading and imagination with the many inspiring figures of the past, will encourage and help to develop the desire and the readiness.

At this point many, perhaps most, religious people stop, believing that their religion serves them adequately if it can offer a faith, a method of worship, and an opportunity for service. However, several religious groups, including Friends, have emphasized a fourth dimension, often termed mysticism. A simpler and less confusing name for this dimension is personal awareness. Mystics assume that the goal of life is to keep open the channels of communication with God, not only during specific periods set aside for worship and meditation, but in all the humdrum activities of everyday existence. Brother Lawrence was conscious of the presence of God as he did menial tasks in the kitchen; St. Francis was constantly aware of Him as he traveled about Italy, teaching and preaching; as he was being cruelly persecuted, James Nayler could say, "There is a spirit which I feel." This dimension of religion can neither be taught nor caught; it must be achieved. It is an art which can come only through long years of practice and intensive work. Even those persons who have had sudden dramatic revelations of truth have had to continue to use prayer and meditation to keep minds and hearts open and responsive.

If this line of thought be correct, the conclusion to be



drawn is that religion may be both taught and caught, but only when there is an inner readiness on the part of the learner. It is generally recognized that Jesus was one of the world's greatest teachers; yet the twelve men most closely associated with him did not understand his verbal instruction nor catch his spirit, while he lived among them. It was only after his death, when they no longer relied on his physical presence and had discovered his living spirit within themselves, that they *knew* what he had been trying to teach them.

How then should the Society of Friends approach this important function of religious education? It must be recognized that a Meeting should strive to nourish the spiritual life of all its members in the four dimensions of religion mentioned above. Religious education is an ongoing and all-inclusive process, and cannot be the work of any one committee. Certainly it cannot be expected to be performed in the single hour a week set aside for First-day School or even during the combined meeting and First-day School period. Children and high school age youth, young parents, new members, older Friends—all have special needs, to which the Meeting should try to minister. There should be opportunities to acquire information and knowledge, and for discussion and exchange of experience. There should be regular periods of worship, as well as special times for prayer and meditation in smaller more intimate groups. Certain areas of social concern should be considered, and Friends should be encouraged to share in some service. Members should always know where to turn for personal fellowship, guidance, and encouragement or inspiration to begin and to continue their spiritual search.

Dimensions, interpreted in these terms, do not, then, become limiting. Rather, they can be widened and expanded to include a richer faith, deepening experiences of worship, greater opportunities for service, growing awareness of personal worth. No longer is it adequate to say, "We can't do this because it never has been done." Nor can we become complacent about what is being done. The possibilities are limitless and the responsibility rests with us all.

In the light of all of this, how does your Meeting answer the following queries: "What efforts are you making to educate *all* your members in the knowledge of the Bible, of Christianity, and of the history and principles of Friends?"

"Do your Meetings give evidence that Friends come to them with hearts and minds *prepared* for worship?"

### *We Built Our Meeting*

**W**HAT can twelve to fifteen people do about organizing a Meeting when their intended members are scattered over three cities and towns? That depends upon the people and upon their enthusiasm for accomplishment—no small assignment with so few persons, with no money in sight, with no "weighty" Friends on whom to rely!

We began when it was discovered there were four Friends working for TVA, and they and their families wished to become better acquainted. One meeting led to another and to the decision to meet regularly in one of the homes.

It is all very well to meet with other Friends and feast upon discussion of challenging subjects and fellowship with them; but—"in what way are our children being trained to

take up the work for Friends' concerns when we can no longer participate?" was the question that kept hammering its way into our minds. Four years had passed.

Friends had been kind and accommodating. But even the children sensed that a room "is not ours" in which materials could not be left from week to week. It became increasingly urgent that we should have a place of our own. Meetings for worship and lengthy discussions were held; investigations as to a location were made; sources of financial assistance were explored; and much prayer undergirded all.

"God moves in a mysterious way His wonders to perform." Again this was demonstrated when an architect brother of one of our members offered to draw plans for a meeting house. A member offered a generous loan. A wooded area on the western side of Knoxville, also accessible to Oak Ridge and to Crossville, became the chosen place. With the goal in sight, enthusiasm ran high.

During the warm months following the purchase of the land, we met under the trees on this property for our First-day School and worship, in a setting full of the majesty of God and the beauty of His handiwork. This experience, more than any other, brought us closer together in unity of purpose.

Lines of communication went out from Philadelphia. Visits from James Walker and other committee members brought inspiration and encouragement from the Friends World Committee, and in 1959 we became a Monthly Meeting under their care. Barnard and Jesse Walton shared with us the work and aspirations of other small Meetings. Size came to have less importance than vitality. From other directions came other concerned Friends to strengthen our resolve and our hand.

\* \* \*

The date was October 1, 1961, approximately eight years after our first coming together. The gathered worshippers shared the silence of the simple setting, the warmth of fellowship was symbolized in the glowing fire, the search for knowledge and understanding spoke from the books on the shelves, the woodland beauty and simplicity seen through the large window brought peace. The West Knoxville Friends Meeting was worshipping in its new meeting house for the first time.

LALAH MACON  
Knoxville, Tenn.

*The purpose of these pages is to share with you spiritual experiences that can help build the life of our Meetings and our members. We cherish the atmosphere that makes Friends want to share their talents and accept the responsibility of membership in the Society of Friends. We especially want two-way channels of communication.*

*Will you write and tell us your views on the subjects discussed here?*

Religious Education Committee  
Philadelphia Yearly Meeting  
1515 Cherry St., Philadelphia

Editorial Staff: Charles A. Doehlert, Norman Hollingsworth, Margaret W. Evans, Caroline Pineo

*(The cost of this supplement is borne by the Religious Education Committee from private subscriptions.)*

we share as Friends are the meeting for worship as an experience in the renewal of the power of God in the individual, and the resultant compulsion to respond through service and witness. Many people not now in the Society of Friends do have needs that can be met by Quaker corporate life, even though Friends themselves have honest doubts and questions about the quality of their Meetings and the validity of their beliefs. Charles Doehlert spoke of the need to share as one reborn, with some of the fire of the early Friends. The personal approach is to be preferred to a generalized program.

In the discussion it was said that many Friends suffer from the image they create of themselves as well as from the images created by others. There is the temptation to play God. The obstacles of complacency, of insensitivity based on economic privilege and the suburban mentality, and of respectability must be dealt with by a growth of the inner life, not by guilty self-denial. We must continue as seekers, setting aside arrogance and dogmatism, drawing upon modern thought to help us to understand old symbols and our own experiences. Above all, we must be completely honest.

Introducing the session on membership, Dan Wilson characterized it as a commitment to spiritual search in freedom and in fellowship, urging Friends to make every application for membership an occasion for clarifying the thinking of the Meeting. Howard Brinton pointed out that until very recently Friends were interested primarily in the actions of the applicant. Not until 1926 did Philadelphia Yearly Meeting (Arch Street) have any reference to belief. Children were automatically included in membership because they were considered to be "under the care of the Meeting."

Discussion of this topic revealed that some Meetings are faced with the problem of a superior status being attached to birthright membership. For this reason, attempts are being made to eliminate birthright membership, as London Yearly Meeting has done, and to set up associate or junior memberships for children of members, giving them an opportunity to become themselves convinced at an appropriate age. It was recognized, however, that this solution does not necessarily touch the root of the problem—the failure to achieve a real spiritual fellowship, a blessed community, in which adults and children, members and attenders alike, know each other at a deep level and are moving forward together. Membership should mean only commitment and responsibility.

In the opening remarks on the deepening of the Meeting, Paul Goulding asked the Institute to consider the nature of Christian fellowship. The church is a place for sinners; we are in need of each other. Suffering is often the path of spiritual growth. Our pilgrimage may include an exodus, a reformation, a new creation through Christ. At the center of our church must be prayer.

Rachel Cadbury emphasized the fundamental importance of relationship, the relationship to oneself, to others, and to God. In regard to others, we must really care and we must be really honest. Caring is costly, in time and in choices. Honesty has as a prerequisite sufficient emotional detachment to be objective. The discussion pointed out that often members cannot serve as counselors because of fear that disclosures will not be held in confidence. Some initiative needs to be

taken by the caring Meeting when personal troubles are evident. While the healing of souls and bodies through prayer is a reality, prayer does not discharge the obligation to help. It is often the beginning of that help. God works through people.

The final session of the Institute, on faithfulness to the testimonies, was opened by Virginia and Lawrence Apsey. Testimonies are valid only to the extent that we are practicing them and making them real on a person-to-person basis. But underlying the individual expression is the corporate witness of the Meeting, and it is at this point that the Meeting is frequently under strain. Testimonies cannot be based on tradition; they must be seen as the free flowing of the Spirit.

Discussion revealed both the differences of emphasis and the need for much more communication. While a Meeting must be free to act from the sense of the Meeting, there must also be a continuous process of corporate discussion and search, so that individual witness will be related to the life of the Meeting. The primary need is to rediscover continuously the basic source of the testimonies and to be worthy of whatever witness is attempted.

## Books

**DIMENSIONS OF PRAYER.** By DOUGLAS V. STEERE. Harper and Row, New York, 1963. 130 pages. \$2.50

Twenty-five years ago I asked my Quaker friend, "Can you tell me how to pray, when I don't even know what I believe about prayer?"

"Read Douglas Steere's *Prayer and Worship*," she said, presenting me with a copy.

May the help many of us found in that earlier presentation be discovered by today's seekers in Douglas Steere's new workbook, *Dimensions of Prayer*! Some of the subjects he develops are Creatureliness and Prayer; What Do We Do When We Pray; Spoken Prayers and Attention; To Come Near God Is to Change; On Accepting the Forgiveness of God; The Cost of Intercessory Prayer; Prayer and Spiritual Healing; The Seeds of Concern; Concerns and Rational Scrutiny; What of Prayer Without Ceasing; Private Prayer and Corporate Worship.

For those who wish to use this book in adult classes or study groups, copies of *Guide to Dimensions of Prayer*, by Constance Garrett, may be ordered for 35 cents each from the Women's Division of Christian Service, 475 Riverside Drive, New York 27, N.Y.

JOSEPHINE M. BENTON

**VARIETIES OF ENGLISH PREACHING 1900-1960.** By HORTON DAVIES. Prentice-Hall, Inc., Englewood Cliffs, N. J. 276 pages. \$6.60

This book, which might well have been deadly dull, is in fact lively and interesting. It tells of the styles, literary and theological, of the prominent English preachers of the last sixty years. The book was opened with hope of finding extensive examples. They are not there. It is only fair to add, however, that their inclusion would have doubled the size of the book and would have been inappropriate in lectures, which the chapters originally were.



To American readers, who usually expect their sermons to be pretty solemn, it may come as something of a shock to learn of the esteem in which wit is held in English preaching. It ranges all the way from Dean Inge's, "A priest is never so happy as when he has a prophet to stone," and Bishop Gore's, "Each for himself and God for us all, as the elephant said when he danced among the chickens," to the commentator who said of one who published his sermons, "He thinks he is a pillar of the church, but he is only two columns in the *Evening Standard*." One cannot help wondering whether wit ever made anyone more godly, but it may illustrate very well the difference between preaching and worship.

C. F. W.

**THE DEADLOCK OF DEMOCRACY: *Four-Party Politics in America*.** By JAMES MACGREGOR BURNS. Prentice-Hall, Inc., Englewood Cliffs, N. J., 1963. 388 pages. \$5.95

Professor Burns, who teaches political science in Williams College, once ran for Congress as a Democrat in a one-party Republican district in western Massachusetts in order to complete his own education. This experience confirmed the conclusion of his analysis of the history of Congressional and Presidential experience in the United States, that one-party districts, in the Republican rural North or in the Democratic South, aid the formation of what he calls Congressional parties in both the Democratic and Republican parties, which have more in common with each other than either has with the Presidential party that bears its name. The result is coalition government among four parties, with the Congressional parties usually able to block action and with the President in office getting more help from the opposing Presidential party than from the Congressional party that the electors believe to be on his side.

Mr. Burns suggests steps to change this situation, which, he thinks, is unsatisfactory for a country with the problems the United States now has to face, such as transportation, the consequences of the catastrophic population increase, and international relations. His suggestions are specific and interesting. One is for the President, by emphasizing "way-of-life" issues as well as "bread-and-butter" issues, to rouse the interest of citizens enough to enlarge the electorate (less than 65 percent of the eligibles now vote) and thus undermine the one-party districts. Vigorous Presidential leadership, an enlarged electorate, and modification of party organization to encourage participation of those who are concerned about issues as well as those who are mainly interested in defending their own jobs, would, Mr. Burns thinks, increase real competition between parties and encourage decisions on the merits of the issues. He points out that an important step in enlarging the electorate is the winning of their political rights by Negro citizens.

The trouble with this sort of proposal is that, every once in a while, the Presidential party takes up some cock-eyed notion, like some of the current suggestions for amending the income tax law; and it is convenient to have the Congressional party to moderate such suggestions.

RICHARD R. WOOD

## Friends and Their Friends

Pendle Hill has invited Thomas Hora, New York City psychiatrist who was born and educated in Czechoslovakia, to lead a weekend seminar, November 8 to 10. Friends who have heard Thomas Hora feel that he "speaks with special relevance to those of us who are concerned with relating the Quaker message to the existential anxiety of our time." In four lecture sessions, Dr. Hora will explore the relationship between psychotherapy, existence, religion, and the "nonthinkable," endeavoring to integrate whatever ideas may evolve in the discussion periods.

The weekend will begin with dinner at 6 p.m. on Friday, November 8, and will close with dinner at 1 p.m. on Sunday, November 10. The lectures will be given at 8 p.m. Friday, 10 a.m. Saturday, 8 p.m. Saturday, and 10 a.m. Sunday. Total cost for the weekend, including room and meals, will be \$15.00. A \$5.00 registration fee in advance is necessary for a reservation to be held. The charge for attenders not staying at Pendle Hill will be \$1.25 per lecture. Requests for reservations should be sent to Pendle Hill, Wallingford, Pa. 19086.

The London *Friend* of September 20 reports that Maurice Webb, Friend from Bulawayo, who was taken ill in London last August as he was about to embark for the United States, is making good progress in Wimbledon Hospital. Maurice Webb, editor of the *Southern Africa Quaker Newsletter* and former clerk of Southern Africa Yearly Meeting, is the JOURNAL's correspondent for Southern Rhodesia.

The annual meetings of the American Friends Service Committee will be held November 22 and 23 at the Race Street Meeting House, Race Street west of 15th Street, in Philadelphia. Board and Corporation meetings will be held during the day on Friday, the 22nd, and public meetings for discussion of AFSC programs will be held that evening and on Saturday, the 23rd, from 10 a.m. to 5 p.m.

Roger Wilson from the Friends Service Council in London, who will be in this country as a member of the Quaker UN Program group at the General Assembly, will be at the meetings, as will Gilbert F. White, new chairman of the AFSC's Board of Directors, and Harold Evans, the retiring chairman.

A detailed program of the annual meetings is available from the AFSC, 160 North 15th Street, Philadelphia, Pa. 19102.

The American Friends Service Committee has announced the launching of a new program in West Africa designed to increase communication across barriers of language and religion between leading citizens of the newly emerging nations.

A small staff located in Lome, Togo, will plan a series of international conferences and seminars for leaders of African life and thought—diplomats, senior civil servants, parliamentarians, journalists, educators, and businessmen.

Both French-speaking and English-speaking Africans will be invited to these conferences, the purpose of which is to permit leading citizens to talk over mutual concerns in a relaxed, off-the-record fashion.

Heading the new Quaker program in West Africa will be

Robert Byrd, professor of political science at North Park College in Chicago. The associate director will be Abraham Keller, a professor of romance languages at the University of Washington.

The theme of the conference program in West Africa will be "Africa Today—Common Tasks and Aspirations." The first conference will probably be held in the spring of 1964.

Christmas and the Chinese New Year are featured in a *Holiday Happiness Kit* recently issued by the American Friends Service Committee. A picture story of children enjoying a Christmas party at the Hong Kong Day Nursery is followed by detailed suggestions about observing the Chinese New Year in any American community. The Year of the Dragon, beginning February 15, 1964, may be inaugurated with a "holiday happiness" supper, festival, fair, or party. The kit is full of ideas for invitations and table decorations, as well as authentic Chinese recipes, games, and songs.

Central to the kit is a children's service project relating to the Hong Kong Day Nursery operated by the AFSC. A simple ceremony, suitable for school or church use, is also included in this ten-page packet.

The *Holiday Happiness Kit* may be purchased for 15 cents. Write to the Children's Program, AFSC, 160 North 15th Street, Philadelphia 2, Pennsylvania.

Algerians, struggling to build a new nation out of a war-torn country, are 2700 blankets richer because friends of the American Friends Service Committee, from every part of the United States, have been contributing trading stamps for this purpose. In addition, some stamps have been converted into cash so that the Service Committee has almost \$1,000 for other program needs in Algeria.

The total in blankets and cash is expected to increase as stamp books already on hand are processed and as increasing numbers of people learn that stamps can be used for so worthwhile a purpose. Such gifts are tax deductible.

Projects to help Algerians help themselves continue to have high AFSC priority. Cold weather is not far off in Algeria; many blankets are still needed if a family is to have even one. Cash gifts support health clinics, an agricultural project, workshops where young men learn essential skills, and ateliers where women are taught sewing, hygiene, and nutrition.

Baltimore Monthly Meeting, Stony Run, is sponsoring classes in the Russian language for members and attenders. Taught by Claire Walker, a member of the Meeting who is on the faculty of Baltimore Friends School, the classes are given on Wednesday evenings from 7:30 to 9:00 p.m., either in the meeting house or at the school, as participants prefer. The sessions will continue until Christmas-time, then resume in January for nine more weeks, and then recess again while the class decides whether it wishes to continue. Conversational Russian is emphasized.

The Russian classes, writes Claire Walker, grew out of a "constant concern that rides in the background of nearly

everything I am doing these days . . . that is, I believe we have so poisoned the air with our hate in the last twenty years, that we have done real damage. Now I think it is time that we try to . . . look at the positive things, the good things . . . that are coming out of the Soviet Union, and especially some of the value thinking they are holding up to their people. Some of it is so repelling as to be frightening to us, but . . . like the nightmare in the parable, it turns out to be our brother after all. . . ."

The Religious Education Committee of Philadelphia Yearly Meeting has prepared a *Kit for Young Adults* which contains seven packets—one each on Quakerism, Worship, Ministry, Peace, Race Relations, Service, and Marriage—as well as several periodicals. The entire kit sells for \$3, but any packet may be purchased separately, the cost depending on the packet. Friends in the Philadelphia area have had an opportunity to sample and evaluate the kits by means of an advance mailing of the packet on "Worship," which was sent to all clerks of Meetings on Worship and Ministry and to Overseers in the Philadelphia Yearly Meeting in the fall of 1962.

The *Kit for Seekers* and the *Kit for New Members*, both of which have been in use for several years, are still available at \$1 each. All of the kits and packets may be purchased from the Religious Education Committee, 1515 Cherry Street, Philadelphia, Pa. 19102.

Gifts totaling \$200,000 have been given by the Grundy Foundation to the Friends Historical Library at Swarthmore College and the library at Haverford College.

The ninety-three year old Friends Library at Swarthmore was granted \$125,000 to allow it "to add to the collection of books and manuscripts relating to the history of the Religious Society of Friends in America." Joseph Ridgway Grundy was a member of the Swarthmore Class of 1883.

The Haverford College Library, which regards its Quaker Collection as an integral part of the college library, was given \$75,000 to "increase its collection of books and manuscripts relating to the history of Pennsylvania and the Delaware Valley, with special emphasis on the contributions of members of the Society of Friends."

The grants were awarded in recognition of the fact that these two institutions have the finest Quaker libraries in the United States. While there is a good bit of friendly rivalry between the two colleges, there is a great deal of cooperation between the Friends Historical Library at Swarthmore and the Quaker Collection at Haverford. Scholars come from all over the United States, and frequently from overseas, to consult both the printed and manuscript materials in these libraries.

Haverford, which began to collect Quaker material in 1833, has a substantial collection of 17th century material, including the Jenks Collection of Quaker tracts and also the journals and papers of many early Pennsylvania families. It has emphasized material about the work of Friends with the Indians and has a large collection of Quaker fiction and the Rufus M. Jones collection. The American Friends Service Committee

archives are in the college library, but under the control of the AFSC.

The Friends Historical Library at Swarthmore has the papers of many Friends' families, and has specialized in such antislavery figures as John Woolman, John Greenleaf Whittier, and Lucretia Mott. It has a very large Peace Collection, including the archives of many peace movements and the Jane Addams papers. The library has been a depository for Friends' Meeting records, and has a large collection of pictures and photographs, including works by Edward Hicks.

The John Carter Brown Library of Brown University has published a full sized facsimile of an early road map of New England. This pen-and-ink map was prepared in 1782 by John Alsop for the use of itinerant Quaker ministers who traveled from Meeting to Meeting in the area between the Kennebec and the Connecticut Rivers. On it are shown the locations of the various Meetings and the distances between them. The map was described in the Spring 1963 issue of *Quaker History*, *The Bulletin of Friends Historical Association*. A reprint of the article, with an introductory note by Henry J. Cadbury, is provided with each copy of the facsimile. Both are available for \$3.00 (with a twenty-five per cent discount to Associates of the John Carter Brown Library and to members of the Friends Historical Association) from the John Carter Brown Library, Brown University, Providence 12, R.I.

The four Tucson, Arizona, high school teachers who have been teaching without pay while seeking to test the constitutionality of the Arizona loyalty oath law, having lost in the State Supreme Court last spring, hope to bring their case to the United States Supreme Court, if they can raise the \$10,000 needed for court costs and support of the plaintiffs. A victory would have nation-wide repercussions in the field of civil liberties. Friends wishing to help may send checks made out to Richard Gorby, Treasurer, to the Emergency Committee to Defend Liberties of Arizona Public Employees, 2648 North Fair Oaks, Tucson, Ariz.

Larry Gara, a member of Reading (Pa.) Meeting, whose dismissal from the faculty of Grove City College, Grove City, Pa., on charges of "incompetence" attracted considerable attention among both Friends and educators, has been vindicated on all counts by the American Association of University Professors, the organization to whom he appealed to make a thorough investigation of his case. In scathing criticism of the college, the Association's report (published in its spring *Bulletin*) states that the action of the college's administration "fails most seriously to measure up to the principles and procedures of the AAUP." The Association ruled that Gara had achieved tenure and had a "productive record by the standards of any college or university." It found "no evidence whatsoever of incompetence." (No charge had been made regarding Gara's pacifist activities, but his record as a nonregistrant C.O. has been felt to have been the basic motive of the college in dismissing him.) He is now on the faculty of Wilmington (O.) College, as associate professor of history.

The recently completed Meeting House and Friends Center at 4001 Ninth Avenue Northeast, in Seattle, was dedicated by members and their guests on September 22, with a meeting for worship, followed by a talk on "Regeneration in the Life of Man," by Sally Bryan, clerk of the Meeting. A social hour and tour of the building followed.

The first Friends Center in the University District was established in 1937, at 3959 15th Avenue Northeast, by the Puget Sound Quarterly Meeting. University Friends Meeting was organized a year later. The first clerk of the Meeting was Ruth Schmoe. Several of the fourteen original members are still active in the University Friends Meeting and Friends Center.

In 1950 a Meeting House was built on property adjoining Friends Center. In 1962, the University of Washington, because of its expansion plans, acquired all the Friends' property on 15th Avenue Northeast, and the Friends started work on the new building, which was completed in September.

The style of the new building is contemporary. The meeting room, library, and social room are on the main floor, with Sunday school rooms and nursery below. The Pacific Northwest Regional Office of the American Friends Service Committee occupies the ground floor facing 40th Street.

The Property and Building Committee includes Donald Beach, Charles Coe, Benjamin Darling, William Hanson, Ward Miles, Hilda Seligman, Floyd Schmoe, and Margaret Terrell, chairman.

On September 16, under the care of the College Park Association of Friends, the John Woolman School, a new venture in Friendly education, was scheduled to open. During the summer, many of the prospective instructors contributed their services in the actual construction of the school buildings. The school is beginning with the 10th and 11th grades and plans to add the 12th next year. It is a combined boarding and day school.

On August 24-25 the bicentenary of Marsden Meeting House (Eng.) was observed with an exhibition of old Quaker costumes and an address by Elfrida Vipont Foulds. The following day after a meeting for worship, a group of Friends made a pilgrimage to the Pendle Hill that looms so high in Quaker history.

Friend James Alfred Perkins (Germantown Friends School, Swarthmore College) was inaugurated as president of Cornell University on October 4. The *New York Times* reports that he "has made his presence felt on the Cornell campus with such speed that some members of the academic community have been left breathless." The presidency of Cornell is not his only activity. He is a member of the general advisory committee of the Arms Control and Disarmament Agency, the United States Commission for UNESCO, the Herter Committee on Foreign Affairs Personnel, a committee established by Governor Hughes to study higher education needs in New Jersey, and the head of a committee established by the New York Board of Regents. Nor do these appointments exhaust the list.



Jonathan E. Rhoads, noted surgeon, medical educator, and former Provost of the University of Pennsylvania, has been named president of the Corporation and chairman of the Board of Managers of Haverford College. A member of the college's Board of Managers since 1948, he succeeds S. Emlen Stokes of Moorestown, N. J., who completes 18 years of service as president of the Corporation and chairman of the Board, and who will fill Jonathan Rhoads' unexpired term on the Board of Managers. Jonathan Rhoads is a member of Germantown Meeting, Philadelphia.

Alfred Lowry, Jr., a member of the FRIENDS JOURNAL Board of Managers, has recently become art director of *Newsweek* magazine, after several years as art director of the *American Weekly*. He is a member of New York Monthly Meeting.

Edward N. Wright of the American Friends Service Committee staff is in Paris, France, where he will serve for a year as European director of the AFSC's Overseas Work Camp Program. His wife, Elizabeth Wright, will continue with her teaching of English Literature at Swarthmore College for the first semester of the 1963-64 academic year, and will join Edward Wright in Paris next January. In June, 1964, she will be retired as professor emeritus. The Wrights are members of Providence Meeting, Media, Pa.

Susan Gower Smith of Durham (N. C.) Meeting and North Carolina Yearly Meeting (Conservative) attended as a voting delegate the Eleventh Congress of the World Association of World Federalists held this year in Tokyo and Kyoto, Japan, August 24-30. Seventeen delegates were present from the United World Federalists, the World Association's affiliate in the U. S. A.

William D. Strong, a member of New York Yearly Meeting, who is with Church World Service in Lima, Peru, writes that their small Friends Meeting now gathers on a weekly basis with fifteen adults and children. Meetings are held in the homes of members at 9:30 Sunday mornings. William and Nancy Strong live at Agrupacion Barboncito A-120 Miraflores, Lima, Peru.

Friends will be glad to know that study of the methods of disarmament continues even though an actionless year has passed since the U.S. presented its program to the U.N. Murray E. Weidenbaum, of the Panel on Economic Impacts (USACDA), reminds us in a reprint of an article in the University of Washington *Business Review* of a few of the problems involved. Immediate disarmament would affect the employment of some 1,500,000 civilians, in addition to citizens in uniform. In the aircraft industry, military output constitutes 94 per cent of the business. These figures are cited not to discourage disarmers, but "to point up the problems to be met," for his conclusion is that "our economy does not require defense spending for its continued growth and well-being."

## Letters to the Editor

*Letters are subject to editorial revision if too long. Anonymous communications cannot be accepted.*

I was struck by the irony of Friends' planning to rebuild a crumbling old meeting house where there is at present no active Meeting, when I read of these plans just after attending our Monthly Meeting (FRIENDS JOURNAL, September 15). There we had struggled with the problem of how our young, growing group, now unsatisfactorily housed in rented quarters, could raise the money to build a new meeting house.

The East Nottingham Brick Meeting House is of highly distinguished historical antecedents, but when I read that it is termite-ridden and that winds blow through the cracks in the masonry, I could picture a very expensive and major rebuilding, not merely restoring (and I speak with the experience of one who lives in a 200-year-old house into which termites have taken a small bite). Do we build for the past or for the present and future?

Amherst, Mass.

GEORGANA M. FOSTER

The test ban treaty has been approved, but most of those who worked hard for it show little reaction. The voice of opposition, on the other hand, is very loud. Why are we—Friends, peace workers, pacifists—so removed? Are we afraid to show positive feelings—relief, hope, joy? We have been ready to stand in silent vigil to express that we are against many things. Why do we hesitate to show we are for something? Why don't we call for joyful gatherings, happy parades, services to give thanks? Why don't we listen to Isaiah 65:18: "But be ye glad and rejoice for ever in that which I create. For, behold, I create Jerusalem rejoicing, and her people a joy."

New York, N. Y.

EDMUND P. HILLPERN

Many parents of several religious denominations have looked to the public schools to instill some religious concepts in their children and have voiced objections to the recent Supreme Court ruling on Bible reading in these schools.

If critics were to be spurred by this decision to greater efforts at home and in Sunday Schools, some good might result. However, probably few of those who have not sent their children to Sunday School or exerted a religious influence in the home can be expected to do so because of the Supreme Court's decision.

If our children's principal religious guidance remains in the home, where it begins, and if it is supplemented by inspiring and vigorous efforts in Sunday Schools and Synagogue Schools, is it not from such efforts that spiritual and moral needs can be met in these times when such needs are so great?

Newtown, Pa.

ROBERT A. HENTZ

Carl Wise's article, "The Spirit and the Supreme Court" (September 1) prompts me to remark that it seems most unbecoming for Friends to smile with complacent approval upon the effects of recent Supreme Court decisions regarding prayer in public schools because these decisions appear, for the moment, to be endorsing certain of our principles—including the eschewing of creeds and formal prayers. I wonder what

we will say if some exacerbated agnostic files a suit aimed at prohibiting a public school from beginning classes with a few moments of silence—as one very well might if he carried certain current lines of reasoning to their ultimate conclusion.

None of us can know with certainty at this point whether the Founding Fathers intended to establish a completely secularized state in which all outward manifestations of religion were to be taboo, or whether they merely intended that no single religion should enjoy official sanction or support in preference to others. Consequently, no issue affecting questions of religion in schools or other public institutions or observances can be handled without some recourse to value judgments. It is clear that the current campaign to banish all public manifestations of religion and all official recognition of the existence of God is spearheaded by persons who are dedicated in their hostility to conventional religious values and mores (however worthless these may be), and who esteem varying degrees of agnosticism as being superior. Friends who cannot see this must be very blind indeed, even if they do have a high regard for past work of the ACLU. The issue is not satisfactorily disposed of by implying, as Carl Wise appears to, that religious precepts are not much good anyway, and that true religious principles will assert themselves in any case. Many of us will still maintain that religious precepts have a place, and that they should go hand in hand with example.

It seems inconceivable to me that those who know God as Living Reality, as the Inner Light, will accept the premise that the name of God must be stricken from the Pledge of Allegiance or from the currency on the ground that it will offend someone's sectarian belief—or sectarian disbelief. Let's take our stand with those who believe in God—not with the Unitarians and the ACLU.

*Dunlap, Illinois*

CECIL SMITH

Congratulations on an especially good issue of the FRIENDS JOURNAL dated September 1. I am going to place it in the hands of the Epistle Committee at Illinois Yearly Meeting in 1964.

Also, I am deeply grateful for "The Spirit and the Supreme Court," by Carl F. Wise, and "Cuba: Students and Religious Life," by Thomas Colgau.

*Madison, Wis.*

CHESTER A. GRAHAM, *Clerk*  
*Illinois Yearly Meeting*

#### BIRTHS

ALDEN—On September 15, in Abington, Pa., a son, JONATHAN KEESE ALDEN, fourth child of James C. and Anne Brewer Alden. The mother and her parents, Nathaniel and Hilma Brewer, are members of Wrightstown (Pa.) Meeting. The father and his parents, Francis and May Alden, and grandparents, Palin and Helen Spruance, are members of Abington Meeting.

GOODWIN—On September 28, a daughter, MICHELLE LESLIE GOODWIN, second child of Peter and Jan Goodwin. The paternal grandparents, Werner and Sarah Goodwin, and great-grandfather, Nelson Goodwin, are members of Wrightstown (Pa.) Meeting.

GREB—On October 1, in Doylestown, Pa., a son, MARK TAYLOR GREB, second child of Donald and Louellyn Daughenbaugh Greb. The mother and her parents, Paul and Jane Daughenbaugh, are members of Wrightstown (Pa.) Meeting.

#### ADOPTION

GWYN—By Robert J. and Martha Gwyn of Muncie, Ind., NICHOLAS DAVID GWYN, born on April 18, 1960, who arrived from Seoul, Korea, on September 22, 1963; and GREGORY MICHAEL GWYN, born in Indiana on January 17, 1963. They are welcomed by two sisters, Sara and Rachel, and by a brother, Christopher. All are members of Urbana-Champaign (Ill.) Meeting and attenders of Muncie Meeting. The maternal grandparents, Herschel and Winifred Peery, are members of Sugar Plain Meeting (Western Yearly Meeting).

#### MARRIAGES

DERR-TRUEBLOOD—On June 22, in the Gwynedd (Pa.) Meeting House, ELIZABETH CLAIRE TRUEBLOOD, daughter of D. Elton and the late Pauline Trueblood of Richmond, Ind., and B. DANIEL DERR, son of Wallace and Eleanor Derr of Bloomsburg, Pa.

FORMAN-LEE—On September 13, in St. Louis, Mo., BARBARA LEE and RICHARD TOWNSEND TURNER FORMAN, son of H. Chandlee and Caroline Lippincott Forman of Easton, Md. The groom is a member of Haverford (Pa.) Meeting.

JACKSON-WILLIAMS—At a double wedding in the Swarthmore (Pa.) Meeting House on June 22, CAROL JEAN WILLIAMS and DANIEL HULL JACKSON.

MARTIN-WILLIAMS—On June 22 in the Swarthmore Meeting House (see above), JOYCE WILLIAMS and CHRISTOPHER EDWARD MARTIN.

The brides are the daughters of Ned and Louise Williams of Swarthmore Meeting and the granddaughters of Horace and Laurette Stubbs of New York Monthly Meeting.

#### DEATH

VAIL—On October 2, as the result of an automobile accident, J. ALISON VAIL, aged 58, in Pittsburgh, Pa. He was the son of the late William H. Vail of Baltimore, Md., and the husband of Helen Blakeney Vail.

*Correction:* Lillie C. Bunting's death occurred on August 31, 1963, and not on August 8, as reported in the October 15 issue.

#### Coming Events

(Deadline for calendar items: fifteen days before date of publication.)

#### NOVEMBER

1-2—Philadelphia Yearly Meeting Adjourned Sessions, Fourth and Arch Streets, Philadelphia. November 1: 2 p.m., American Friends Service Committee, Quaker United Nations Program; dinner in the lunch room; 7 p.m., Friends General Conference; Report from Representatives to the 1963 Five Years Meeting. November 2: 10 a.m., Friends Committee on National Legislation; Pendle Hill; luncheon in the lunch room; 2 p.m., Friends World Committee for Consultation; 1963 General Assembly of the National Council of Churches; FRIENDS JOURNAL.

1-3—Retreat for members of New York Meeting for Ministry and Counsel, Powell House, Old Chatham, N. Y. Limited to 30 participants. Address inquiries to Friends Meeting, 221 East 15th Street, New York 3, N. Y.

3—Regular Circular Meeting at Chichester Meeting House on Meeting House Road, Boothwyn, Pa., 3 p.m.

4—Pendle Hill lecture by Howard Brinton, "Vedanta," sixth in the series, "The Mystical Elements in Religion," Pendle Hill, Wallingford, Pa., 8 p.m.

7—Concord Quarterly Meeting at Westtown, Pa., 10:30 a.m.

8-10—Pendle Hill Seminar with Thomas Hora. (See newsnote.)

8-10—AFSC Conference Retreat, sponsored by Middle Atlantic Region of the American Friends Service Committee, at Powell House, Old Chatham, N. Y. Theme: "World Revolution—Its Meaning for You." Speakers: Norman J. Whitney, Sidney Lens. Further details available from Bert Fowler, 841 University Building, Syracuse, N. Y., 13202.

9—Abington Quarterly Meeting at Byberry, Philadelphia, Pa., 11 a.m.

9—Burlington Quarterly Meeting at Burlington, N. J., 10:30 a.m.

9-11—Informal retreat at the John Woolman Memorial, 99 Branch Street, Mount Holly, N. J., from Friday evening for all or part of the weekend. Hospitality at cost. For further information write Samuel and Clarissa B. Cooper, directors (phone: 215-AM7-3226).

10—Baltimore Quarterly Meeting, at Little Falls Meeting House, Fallston, Md. Ministry and Counsel at 9:45 a.m. Meeting for worship at 11 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.

11—Pendle Hill lecture by Howard Brinton, "Zen Buddhism," seventh in the series, "The Mystical Elements in Religion," 8 p.m.

15—Committee for Ministry and Oversight of Flushing (N.Y.) Meeting will present a series of religious lectures beginning with "Friends and the Bible," by Henry Wilt, on November 15. The lecture will follow a covered-dish supper at 6:30 p.m.

16—Calm Quarterly Meeting at Reading, Pa., 10 a.m.

16—Bucks Quarterly Meeting at Lehigh Valley, Pa., 10 a.m.

16—Potomac Quarterly Meeting at Friends Meeting of Washington, 2111 Florida Avenue, N.W., Washington, D.C. Ministry and Counsel at 9:45 a.m., followed by meeting for worship at 11 a.m. Luncheon, served by host Meeting, followed by meeting for business and conference session.

16-17—Institute at Pendle Hill, Wallingford, Pa., sponsored by Family Relations Committee of Philadelphia Yearly Meeting. Theme: "Ministry, Oversight, and Counseling—Where Do They Meet?"

Reservations should be sent *before November 5* to Rebecca Nicholson, 231 Winona Street, Philadelphia 44, Pa.

18—Pendle Hill lecture by Howard Brinton, "Arthur Eddington, C. G. Jung, and Others," eighth in the series, "The Mystical Elements in Religion," 8 p.m.

21—Chester Monthly Meeting Forum, 24th and Chestnut Streets, Chester, Pa. Covered-dish supper at 6:30 p.m. Forum meeting at 8 p.m. Topic: "Algeria."

22-23—Annual Meetings of American Friends Service Committee at Race Street Meeting House, 15th west of Race, Philadelphia. Program available from AFSC, 160 North 15th Street, Philadelphia, Pa. 19102.

22-24—Conference at Powell House, to be led by Anna Morris of the Conference on Religion and Psychology. Topic: "The Power of the Spirit for Inner Healing." Friday 7 p.m. to noon meal on Sunday. Cost, including \$3.00 registration fee, \$14.00. Early registration is requested, to Powell House, Old Chatham, N. Y.

24—Warrington Quarterly Meeting at Menallen Meeting House, Flora Dale, Biglerville, Pa. Meeting for worship at 11 a.m. Luncheon, followed by meeting for business and conference session.

25—Pendle Hill Lecture by Howard Brinton. Topic to be announced. Ninth in the series, "The Mystical Elements in Religion," 8 p.m.

28—December 1—South Central Yearly Meeting at Soroptimist Club Camp, near Dallas, Tex. Address communications to Kenneth Carroll, Box 202, S.M.U., Dallas 22, Tex.

## MEETING ADVERTISEMENTS

### Arizona

PHOENIX—Sundays, 9:45 a.m., Adult Study; 11 a.m., Meeting for Worship and First-day School. 17th Street and Glendale Avenue. Cleo Cox, Clerk, 4738 North 24th Place, Phoenix.

TUCSON — Pima Friends Meeting (Pacific Yearly Meeting), 3825 East Second Street. Worship, 10 a.m. Elissa T. Kirk, Clerk, Route 2, Box 274, Axtell 8-6073.

TUCSON—Friends Meeting (California Yearly Meeting), 129 N. Warren. Sunday School, 10 a.m.; worship, 11 a.m. Bible Study, Wednesday, 7:30 p.m. Julia S. Jenks, Clerk, 2146 E. 4th St. Main 3-5305.

### California

BERKELEY—Friends meeting, First-days at 11 a.m., northeast corner of Vine and Walnut Streets. Monthly meetings the Third Sunday of each month, at 7:30 p.m. Clerk, Harriet Schaffran, 525-5773.

CARMEL — Meeting for worship, Sundays 10:30 a.m., Lincoln near 7th.

CLAREMONT — Meeting for Worship and Sunday School, 9:30 a.m. 727 Harrison Ave. Garfield Cox, Clerk, 415 W. 11th St.

LA JOLLA—Meeting, 11 a.m., 7380 Eads Avenue. Visitors call GL 4-7459.

LOS ANGELES—Meeting, 11 a.m. 4167 So. Normandie. Visitors call AX 5-0262.

PALO ALTO—First-day school for adults 10 a.m., for children, 10:40 a.m. Meeting for worship at 11 a.m., 957 Colorado.

PASADENA—528 E. Orange Grove (at Oakland). Meeting for worship, Sunday, 11 a.m.

SACRAMENTO—2620 21st St. Discussion 10 a.m., worship 11. Clerk: 451-1581.

SAN FRANCISCO — Meetings for worship, First-days, 11 a.m., 2160 Lake Street.

SAN JOSE—Meeting 11 a.m.; children's and adults' classes 10 a.m.; 1041 Morse Street.

### Colorado

BOULDER—Meeting for worship at 10 a.m.; First-day school at 11:00 a.m. Hans Gottlieb, Clerk, HI 3-1478.

DENVER—Mountain View Meeting, 10:45 a.m., 2026 S. Williams. Clerk, SU 9-1790.

### Connecticut

HARTFORD—Meeting for worship at 10 a.m., First-day school and adult discussion at 11 a.m., 144 South Quaker Lane, West Hartford, phone 232-3631.

NEW HAVEN—Meeting 9:45 a.m., Conn. Hall, Yale Old Campus; phone 248-5432.

NEWTOWN—Meeting and First-day school, 11 a.m., Newtown Junior High School.

STAMFORD—Meeting for worship and First-day school at 10 a.m., Westover and Roxbury Roads. Clerk, Peter Bentley. Phone, Old Greenwich, NE 7-2806.

WILTON—First-day school, 10:30. Meeting for worship, 11:00 a.m., New Canaan Road, Wilton, Conn. Phone WO 6-9081. Bernice Merritt, Clerk, phone OL 5-9918.

### Delaware

NEWARK — Meeting at Wesley Foundation, 192 S. College Ave., 10 a.m.

WILMINGTON — Meeting for worship: at Fourth and West Sts., 9:15 a.m.; and 11:15 a.m.: at 101 School Rd., 9:15 a.m.

### District of Columbia

WASHINGTON—Meeting, Sunday, 9 a.m. and 11 a.m.; Sunday School, 10:30 a.m., 2111 Florida Avenue, N.W., one block from Connecticut Avenue.

### Florida

DAYTONA BEACH — Meeting 3:00 p.m., first and third First-days, social room of First Congregational Church, 201 Volusia.

GAINESVILLE—1921 N.W. 2nd Ave. Meeting and First-day school, 11 a.m.

JACKSONVILLE — 344 W. 17th St. 11 a.m., Meeting and Sunday School. Phone 389-4345.

MIAMI—Meeting for worship at Sunset and Corsica, Coral Gables, on the south Miami bus line, 11 a.m.; First-day school, 10 a.m. Miriam Toepel, Clerk. TU 8-6629.

ORLANDO-WINTER PARK—Meeting, 11 a.m., 316 E. Marks St., Orlando; MI 7-3025.

PALM BEACH—Friends Meeting, 10:30 a.m., 823 North A Street, Lake Worth. Telephone: 585-8060.

ST. PETERSBURG—First-day school and meeting, 11 a.m., 130 19th Avenue S.E.

### Georgia

ATLANTA — Meeting for worship and First-day school at 10 a.m. 1384 Fairview Road, N.E., Atlanta 6. Phone DR 3-7986. Phern Stanley, Clerk. Phone DR 3-5357.

### Hawaii

HONOLULU — Meeting Sundays, 2428 Oahu Avenue, 10:15 a.m.; tel. 962-714.

### Illinois

CHICAGO—57th Street. Worship 11 a.m., 5615 Woodlawn. Monthly meeting every first Friday at 7:30 p.m. BU 8-3066 or 324-1775.

DOWNERS GROVE — (suburban Chicago)—Meeting and First-day school, 10:30 a.m., Avery Coonley School, 1400 Maple Avenue; telephone WOODLAND 8-2040.

### Indiana

INDIANAPOLIS—Lanthorn Friends, meeting for worship, 10 a.m., 1050 W. 42nd. Telephone AX 1-8677.

### Iowa

DES MOINES — South entrance, 2920 30th Street, worship, 10 a.m.; classes, 11 a.m.

### Kentucky

LOUISVILLE—First-day school, 10 a.m. Meeting for worship, 10:30 a.m. Neighborhood House, 25th Street at Duncan Street. Phone TW 5-7110.

### Louisiana

NEW ORLEANS—Friends meeting each Sunday. For information telephone UN 1-9022 or UN 6-0389.

### Maine

CAMDEN—Meeting for worship each Sunday. For information call: 236-3239 or 236-3064.

### Massachusetts

ACTON—Meeting for worship and First Day School, Sunday, 10:00 a.m., Women's Club, Main Street, Acton, Mass.



**CAMBRIDGE**—Meeting, Sunday, 5 Longfellow Park (near Harvard Square), 9:30 a.m. and 11 a.m.; telephone TR 6-6883.

**SOUTH YARMOUTH, CAPE COD**—Worship and First-day school, 10 a.m.

**WELLESLEY**—Meeting, Sunday, 10:30 a.m. at Tenacre Country Day School, Benvenue Street near Grove Street.

**WESTPORT**—Meeting, Sunday, 10:45 a.m. Central Village: Clerk, Frank J. Lepreau, Jr. Phone: MErcury 6-2044.

**WORCESTER**—Pleasant Street Friends Meeting, 901 Pleasant Street. Meeting for worship each First-day, 11 a.m. Telephone PL 4-3887.

### Michigan

**ANN ARBOR**—Religious education for all ages, 10 a.m. Meeting for worship, 11 a.m., Meeting House, 1420 Hill St., call 663-3856.

**DETROIT**—Meeting, Sundays, 11 a.m. in Highland Park YWCA, Woodward and Winona. TO 7-7410 evenings.

**KALAMAZOO**—Meeting for worship, 10 a.m., discussion, 11 a.m., Friends' Meeting House, 508 Denner. Call FI 9-1754.

### Minnesota

**MINNEAPOLIS**—Meeting, 11 a.m., First-day school, 10 a.m., 44th Street and York Avenue S. Harold N. Tollefson, Minister, 4421 Abbott Avenue S.; phone WA 6-9875.

**MINNEAPOLIS**—Twin Cities, unprogrammed worship, 10:15 a.m., University Y.M.C.A., FE 5-0272.

### Missouri

**KANSAS CITY**—Penn Valley Meeting, 306 West 39th Street, 10:30 a.m. Call HI 4-0888 or CL 2-6958.

**ST. LOUIS**—Meeting, 2539 Rockford Ave., Rock Hill, 10:30 a.m.; phone PA 6-4429.

### Nebraska

**LINCOLN**—Meeting for worship, 10:45 a.m., 3319 South 46th Street.

### Nevada

**RENO**—Meeting, Sunday, 11:00 a.m., 210 Maple Street. Phone 329-4579.

### New Hampshire

**HANOVER**—Eastern Vermont, Western New Hampshire. Meeting for worship and First-day school, 10:45 a.m., Sunday, D.C.U. Lounge, College Hall, except 9:30 a.m., on Dartmouth College Union Service Sundays. William Chambers, Clerk.

### New Jersey

**ATLANTIC CITY**—Meeting for worship, 11 a.m., First-day school, 10:30 a.m., South Carolina and Pacific Avenues.

**DOVER**—First-day school, 10:50 a.m., worship, 11 a.m. Quaker Church Road.

**HADDONFIELD**—Meeting for worship, 11 a.m., First-day school, 9:45 a.m., Lake Street.

**MANASQUAN**—First-day school, 10 a.m., meeting, 11:15 a.m., route 35 at Manasquan Circle. Walter Longstreet, Clerk.

**MONTCLAIR**—289 Park Street, First-day school and worship, 11 a.m. Visitors welcome.

**MOORESTOWN**—Meeting for worship, First-day, 11 a.m., Main St. and Chester Ave. First-day school, 9:45 a.m. Midweek Meeting with school, 10:15 a.m. Fifth-day.

**SEAVILLE**—Meeting for worship, 11 a.m.

Main Shore Road, Route 9, Cape May County. Visitors welcome.

### New Mexico

**ALBUQUERQUE**—Meeting and First-day school, 10:30 a.m., 815 Girard Blvd., N.E., John Atkinson, Clerk. Alpine 5-9588.

**SANTA FE**—Meeting, Sundays, 11 a.m., Olive Rush Studio, 630 Canyon Road, Santa Fe. Jane H. Baumann, Clerk.

### New York

**ALBANY**—Worship and First-day school, 11 a.m., YMCA, 423 State St.; HE 9-4207.

**BUFFALO**—Meeting and First-day school, 11 a.m., 72 N. Parade; phone TX 2-8645.

**CLINTON**—Meeting, Sundays, 11 a.m., 2nd floor, Kirkland Art Center, College St.

**LONG ISLAND**—Northern Boulevard at Shelter Rock Road, Manhasset. First-day school, 9:45 a.m.; meeting, 11 a.m.

**NEW YORK**—First-day meetings for worship: 11 a.m. 221 E. 15th St., Manhattan  
2 Washington Sq. N.  
Earl Hall, Columbia University  
110 Schermerhorn St., Brooklyn  
137-18 Northern Blvd., Flushing  
3:30 p.m. Riverside Church, 15th Floor  
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about First-day schools, monthly meetings, suppers, etc.

**PURCHASE**—Purchase Street at Route 120 (Lake St.). First-day school, 10:45 a.m. Meeting, 11 a.m.

**SCARSDALE**—Meeting for worship and First-day school 10:30 a.m., 133 Popham Rd. Clerk, Lloyd Bailey, 1187 Post Road, Scarsdale, N. Y.

**SYRACUSE**—Meeting and First-day school, 11 a.m., YWCA, 339 E. Onondaga St.

### North Carolina

**CHAPEL HILL**—Meeting for worship and First-day school, 11:00 a.m. Clerk, Claude Shetts, Y.M.C.A., Phone: 942-3755.

**CHARLOTTE**—Meeting for worship, 11 a.m. First-day education classes, 10 a.m. 2039 Vail Avenue; call 333-3979.

**DURHAM**—Meeting for worship and First-day school, 11 a.m. Clerk, Peter Klopfer, Rt. 1, Box 293, Durham, N. C.

### Ohio

**E. CINCINNATI**—Sunday School for all, 9:45 a.m. Meeting, 11 a.m., 1828 Dexter Ave., 861-8732. Horatio Wood, Clerk, 751-6486.

**CLEVELAND**—First-day school for children and adults, 10 a.m. Meeting for worship 11 a.m., 10916 Magnolia Drive, TU 4-2695.

**N. COLUMBUS**—Unprogrammed Meeting, 11 a.m., 1954 Indianola Ave., AX 9-2728.

**SALEM**—Sixth Street Monthly meeting of Friends, unprogrammed. First day school, 9:30 a.m., meeting 10:30 a.m. Franklin D. Henderson, Clerk.

**WILMINGTON**—Campus Meeting of Wilmington Yearly Meeting. Unprogrammed worship at 11, First Day School at 10, in Thomas Kelly Center, Wilmington College. Helen Halliday, clerk. Area code 513-382-0067.

### Oregon

**PORTLAND-MULTNOMAH**—Friends Meeting, 10 a.m., 4312 S. E. Stark Street, Portland, Oregon. Phone AT 1-4656.

### Pennsylvania

**ABINGTON**—Greenwood Ave. and Meeting House Road, Jenkintown. First day school, 10 a.m., meeting for worship 11:15 a.m.

**CHESTER**—24th and Chestnut Streets, Chester. Adult forum 10:30 a.m., meeting for worship 11 a.m.

**DUNNINGS CREEK**—At Fishertown, 10 miles north of Bedford; First-day school, 10 a.m., meeting for worship, 11 a.m.

**HAVERFORD**—Buck Lane, between Lancaster Pike and Haverford Road. First-day school, 10:30 a.m. Meeting for Worship at 11 a.m.

**LANCASTER**—Meeting house, Tulane Terrace, 1½ miles west of Lancaster, off U.S. 30. Meeting and First-day school, 10 a.m.

**MEDIA**—125 West Third Street. Meeting for worship at 11 a.m.

**PHILADELPHIA**—Meetings, 10:30 a.m., unless specified; telephone LO 8-4111 for information about First-day schools.

Byberry, one mile east of Roosevelt Boulevard at Southampton Road, 11 a.m.  
Central Philadelphia, Race St., west of 15th. Chestnut Hill, 100 E. Mermaid La., 10 a.m.  
Coulter Street and Germantown Avenue. Fair Hill, Germantown and Cambria, 10 a.m.  
Fourth & Arch Sts., First- and Fifth-days. Frankford, Penn & Orthodox Sts., 11 a.m.  
Frankford, Unity and Waln Streets, 11 a.m.  
Green Street, 45 W. School House Lane. Powelton, 36th and Pearl Streets, 11 a.m.

**PITTSBURGH**—Worship at 10:30 a.m., adult class, 11:45 a.m. 1353 Shady Avenue.

**READING**—First-day school, 10 a.m., meeting, 11 a.m., 108 North Sixth Street.

**STATE COLLEGE**—318 South Atherton Street. First-day school at 9:30 a.m., meeting for worship at 10:45 a.m.

**SWARTHMORE**—Whittier Place, College Campus. Adult Forum. First-day School 9:45 a.m. Worship 11:00 a.m.

**UNIONTOWN**—Meeting 11 a.m., YMCA, N. Gallatin Ave. Phone GE 7-5936.

### Tennessee

**KNOXVILLE**—First-day school, 10 a.m., worship, 11 a.m., D. W. Newton, 588-0876.

**MEMPHIS**—Meeting, Sunday, 9:30 a.m. Clerk, Virginia Schaefer. Phone 32-74615.

**NASHVILLE**—Meeting and First-day School, Sundays, 10:30 a.m., Scarritt College. Phone AL 6-2544.

### Texas

**AUSTIN**—Worship, Sundays, 11 a.m., First-day school, 10 a.m., 3014 Washington Square, GL 2-1841. John Barrow, Clerk, HO 5-6378.

**DALLAS**—Sunday, 10:30 a.m., Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Religion Dept., S.M.U.; FL 2-1846.

**HOUSTON**—Live Oak Friends Meeting, Sunday, 11 a.m., Council of Churches Building, 9 Chelsea Place. Clerk, Walter Whitson; Jackson 8-6413.

### Virginia

**CHARLOTTESVILLE**—Meeting and First-day School, 10 a.m., Madison Hall, Univ., YMCA.

**LINCOLN**—Goose Creek United Meeting House. Meeting for worship, 11:15 a.m., First-day school, 10 a.m.

**McLEAN**—Langley Hill Meeting, Sunday, 11 a.m., First-day School 10:30 a.m. Junction old route 128 and route 193.

### Washington

**SEATTLE**—University Friends Meeting, 4001 9th Avenue, N.E. Worship, 10 a.m.; discussion period and First-day school, 11 a.m. Telephone MEIrose 2-7006.

### West Virginia

**CHARLESTON**—Sunday worship, Y.W.C.A., 10 a.m., discussion 11 a.m. Clerk, Ervin Kampe, St. Albans, phone 727-0253.

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With Karoline Solnitz, M.S.S., Bryn Mawr, Pa., call LA 5-0752 between 8 and 10 p.m.

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1	2	3	4	5	6	7	8	9	10	11	12	1	2	3	4	5	6	7	8	9	10	11	12
13	14	15	16	17	18	19	20	21	22	23	24	13	14	15	16	17	18	19	20	21	22	23	24
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than force, that group meditation and worship nurture insight and stimulate  
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